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To the Memory

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BY

HIS GRATEFUL PUPIL

BHAGVÂNLÂL INDRAJÎ.

TWENTY-THREE INSCRIPTIONS FROM NEPÂL

COLLECTED AT THE EXPENSE OF

H. H. THE NAVÂB OF JUNÂGADH.

Edited under the Patronage of the Government of Bombay,

BY

PANDIT BHAGVÂNLÂL INDRÂJÎ, PH.D.

HONORARY FELLOW ROY. AS. SOC., BO. BR. ROY. AS. SOC., &c. &c.

TOGETHER WITH SOME CONSIDERATIONS

ON THE

CHRONOLOGY OF NEPÂL.

Translated from Gujarâtî

101406.

BY

DR. G. BÜHLER, C.I.E.

[Reprinted from the Indian Antiquary.]

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PREFACE.

It was in 1876 that Dr. Bhagvânlâl Indrâjî showed me his rubbings and cloth-copies of the Nepâl inscriptions which he had collected during a journey to the valley, undertaken at the expense of the Junâgaḍh Darbâr, for the late Dr. Bhâû Dâjî, and which had remained in his hands after that gentleman's death. As soon as I had convinced myself of the great importance of these inscriptions for the history of Nepâl and India, I offered my assistance in preparing them for publication, and asked Dr. J. Burgess to accept them for the *Indian Antiquary*. The costliness of the numerous facsimiles made, however, an immediate realisation of my wish impossible. I then petitioned the Government of Bombay, requesting that a special grant might be made to Dr. Burgess for the purpose. Acceding to my prayer, the Government sanctioned, with that liberality which it has ever shown in the furtherance of Oriental studies, a sum from the savings in the fund destined for the search for Sanskṛit MSS. At the same time I addressed a request for express permission to publish these inscriptions, to the Junâgaḍh Darbâr (through the Political Agent of Kâṭhiâvâḍ) and privately to Mr. Viṭṭhal Bhâû Lâḍ, the representative of Dr. Bhâû Dâjî, because Dr. Bhagvânlâl very properly desired to have a clear title to dispose of the documents according to his liking. This permission was readily granted, and the Junâgaḍh Darbâr generously promised a further grant towards the publication, in case it should be required.

After these preliminaries had been concluded, the preparation of the twenty facsimiles of the older inscriptions was undertaken in 1878 by Mr. W. Griggs, of Peckham. In 1879 and 1880 I prepared, in consultation with Dr. Bhagvânlâl, according to his original paper in Gujarâtî, the translations and abstracts of the inscriptions as well as the greater portion of the Considerations on the Chronology of Nepâl. The former appeared in the August number of the *Indian Antiquary* of 1880 (Vol. IX. pp. 163-194). The completion of the Considerations was prevented by my illness and subsequent retirement from India in September 1880, and though I was in possession of Dr. Bhagvânlâl's manuscript, various engagements made it impossible for me to resume the work until this year. With respect to the translations of the inscriptions my position has been merely that of an interpreter, and I have done nothing beyond rendering Dr. Bhagvânlâl's Gujarâtî version as faithfully as possible. As regards the Considerations I have exercised a greater influence not only in the arrangement of the subject-matter, but also in modifying some of Dr. Bhagvânlâl's original opinions. Thus it was, at my suggestion, that he referred the dates of Mânadêva and Vasantasêna to the Vikrama era instead of to the Śaka era, as he had done at first. I have also cut down the extent of his paper which contained a discussion on the dark period of the history of Nepâl from the middle of the eighth to the beginning of the eleventh century, as well as on the last dynasties regarding which inscriptions 17-23 contain much valuable information. All that can be said regarding the later history of Nepâl is contained in Mr. C. Bendall's admirable Historical Introduction to the *Cambridge Catalogue*, where not only Dr. Bhagvânlâl's inscriptions, but a good many documents inaccessible to him, have been carefully utilised. Another long discussion on the Maukhari dynasty, which the original paper contains, has been somewhat altered and greatly condensed in note 3 to the table of the Lichchhavi kings.

For the facilities given to him in Nepal Dr. Bhagvânlâl desires to acknowledge his obligation to the Honorable Raja Siva Prasada, of Benares, who obtained for him from T. M. Gibbon, Esq., Manager of the Bitya estate, an introduction to Sir Jung Bahadur.

G. BÜHLER

Vienna, November 1884.

INSCRIPTIONS FROM NEPÂL.

No. 1.—An inscription of Mânadeva, dated Saṁvat 386.

This inscription is incised on the lower part of a broken pillar placed to the left of the door of the temple of Châṅgu-Nârâyaṇa,[1] about five miles to the north-east of Kâṭmâṇḍu. The pillar is about twenty feet high without the capital. Its lower half is square, half of the upper part is octagonal, higher up it becomes sixteen-cornered, and finally round. Originally it was crowned by a lotus-capital surmounted by a Garuḍa, [illegible] like a winged man kneeling on one knee. The workmanship is ve[illegible] flowing locks, which occur frequently on the sculptures o[illegible] of the Garuḍa seems to have been the cause of the pilla[illegible] still to be seen just opposite the door of the temple, whe[illegible] and of the Garuḍa also are lying about. After its fall, a roya[illegible] twenty years ago, had a new capital made for it, consisti[illegible] put it up in its present position. In doing so the Vaid ne[illegible] planted the pillar in the ground. Hence a portion of the [illegible] sides of the square lower part of the pillar, has been buried in the earth. In spite of my entreaties the priest at Châṅgu-Nârâyaṇa would not allow me to lay the buried lines bare. I have, therefore, been obliged to present the inscription in a mutilated form.

The form of the letters agrees exactly with that of the Gupta inscriptions. They are clearly and sharply incised. With the exception of the first part the preservation is good. The language is Sanskrit, and excepting the two first lines, the whole is in verse. The numbers of the verses are marked by the ancient figures.

Transcript. Part I.

[1] संवत् ३८६ ज्येष्ठमासे शुक्लपक्षे प्रतिपदि १

[2] [रो]हिणीनक्षत्रयुक्ते चन्द्रमसि मुहूर्त्ते प्रशस्तेभिजिति

[3] [श्री]वत्साङ्कितदीप्तचारुविपु[ल]प्रोद्वृत्तव[क्ष]स्थलः

[4] — वक्ष — नपद्मबाहु[रुचिरः] स्म[र्त्तृ]प्रवृद्धोत्सवः [।]

[5] [त्रै]लोक्यभ्रमयन्त्रव — — — — — — व्यासङ्गनित्योव्ययः

[6] [दो]लाद्रौ निवसञ्जयत्यनि[मि]षैरभ्यर्च्यमानो हरिः [॥१॥]

[1] This temple stands in the centre of a small village on a spur of the hills, at the base of which flows the river Manmati. Châṅgu, literally 'he with a bill,' is in the Nepâlî language a name of Garuḍa, and the 'compound' means therefore Garuḍa and Vishṇu. The temple contains an old composite image of Vishṇu riding on Garuḍa. The present building is new, having been erected in Nepâla Saṁvat 814, or 1694 A.D. by Queen Riddhi-Lakshmî, as is shewn by an inscription: see also below.

A

[7] – – त्सा – – – – – यप्रतापविभ[वैर्य्या]यासंक्षेपकृत्
[8] [राजाभू]द्वृषदेव इत्य[नुपमः स]त्यप्रतिज्ञोदयः [।]
[9] – – – सवितेव दीप्तकिर[णैः] सम्यग्धृ[तैः] स्वैः सुतैः
[10] [विद्व]द्भिर्ब्बहुगर्ब्बितैरच[पलैः ख्याते]र्विनीतात्मभिः [॥] २ [॥]
[11] [त]स्याभूत्तनयः समृद्ध[विष]यः सङ्ख्येष्वजेयोरिभिः
[12] [राजा] शङ्करदेव इत्यप – – – तिप्रदः सत्यधीः [।]
[13] – – विक्रमदानमानवि[भवै]र्लब्ध्वा यशः पुष्कलम्
[14] – – – – ररक्ष गामभि[मतैर्भृ]त्यै[र्भृगे]न्द्रोपमः [॥] ३ [॥]
[15] [तस्या]प्युत्तमधर्म्मकर्म्मय – – – – – – – विद्वार्मिकः
[16] [ध]र्म्मा[त्मा] विनयेप्सुरुत्त[मगुणः श्रीध]र्म्मदेवो नृपः [।]
[17] [ध]र्म्मेणैव कुलक्रमागत – – – – – राज्यं महत्[2]

Part II.

[1] देवी राज्यवती तु तस्य नृपतेर्भार्य्याभिधाना सती[3]
[2] श्रीरेवानुगता भविष्यति तदा लोकान्तरासङ्गिनी [।]
[3] [तस्या]स्तनया इहानवद्यचरितः श्रीमानदेवो नृपः
[4] [क्षान्ता]रदचन्द्रमा इव जगत्प्रह्लादयन्सर्व्वदा [॥] ७ [॥]
[5] [प्रत्यासन्न]सगद्गदाक्षरमिदन्दीर्घं विनिश्वस्य च
[6] [सुनन्दा] [उ]वाच साश्रुवदना यातः पिता ते दिवं [।]
[7] [वत्सा]मिते तवाद्य पितरि प्राणैर्वृथा किम्मम
[8] [प्राणान्]कारयाहमनुयाम्यदैव भर्त्तुर्ग्गतिम् [॥८॥]
[9] [तस्मि]न्भोगविधानविस्तरकृतैराशामयैर्ब्बन्धनैः
[10] मायास्वप्ननिभे समागमविधौ भर्त्त्रा विना जीवितुम् [।]
[11] यामीत्येवमवस्थिता खलु तदा दीनात्मना सूनुना
[12] पादौ भक्तिवशान्निपीड्य शिरसा विज्ञापिता यत्नतः [॥] ९ [॥]
[13] किम्भोगैर्मम किं हि जीवितसुखैस्त्वद्वियोगे सति
[14] प्राणान्पूर्व्वमहञ्जहामि परतस्त्वं यास्यसीतो दिवम् [।]
[15] इत्येवम्मुखपङ्कजान्तरगतैर्न्नेत्राम्बुभिश्चैर्दृढं
[16] वाक्पाशैर्व्विहगीव पाशवशगा बद्धा ततस्तस्थुषी [॥] १० [॥]
[17] सत्पुत्रेण सहैर्द्धदेहिकविधिं भर्त्तुः प्रकृत्यात्मनः

Part III.

[1] अस्त्रापास्त्रविधानकौशलगुणैः प्रज्ञातसत्वोरु[भिः][4]
[2] श्रीमच्चारुभुजः प्रमृष्टकनकश्लक्ष्णावदातच्छविः [।]
[3] पीनांसो विकचासितोत्पलदलप्रस्पर्द्धमानेक्षणः
[4] साक्षात्काम इवाङ्गवान्नरपतिः कान्ताविलासोत्सवः [॥]१३[॥]

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[2] Nine lines following line 17 are buried in the ground.
[3] L. 1, read अभिधानात्. L. 8, the causative कारय is improperly used for the simple verb. L. 14, read प्राणा°. L. 15, read दृढम्. L. 17, the भ of भर्त्तुः looks like क. After line 17, seven lines have been lost.
[4] L. 1, read °सत्वोरिभिः.

[5] यूपैश्चारुभिरुच्छ्रितैर्ब्बसुमती पित्रा ममालङ्कृता
[6] क्षात्त्रेणाजिमखाश्रयेण विधिना दीक्षाश्रितोहं स्थितः [।]
[7] यात्राम्प्रत्यरिसङ्क्षयाय तरसा गच्छामि पूर्व्वान्दिशम्
[8] ये चाज्ञावशवर्त्तिनो मम नृपाः संस्थापयिष्यामि तान् [॥१४॥]
[9] इत्येवञ्जननीमपेतकलुषां राजा प्रणम्योचिवान्
[10] नाम्बानृण्यमहन्तपोभिरमलैः शक्नोमि यातुम्पितुः [।]
[11] किन्त्वात्तेन यथावदस्त्रविधिना तत्पादसंसेवया
[12] यास्यामीति ततोम्बयातिमुदया दत्ताभ्यनुज्ञो नृपः [॥]१५[॥]
[13] प्रायात्पूर्व्वपथेन तत्र च शठा ये पूर्व्वदेशाश्रयाः
[14] सामन्ताः प्रणिपातबन्धुरशिरःप्रभ्रष्टमौलिस्रजः [।]
[15] तानाज्ञावशवर्त्तिनो नरपतिः संस्थाप्य तस्मात्पुनः
[16] निर्भीः सिंह इवाकुलोत्कटसटः पश्चाद्दुवज्जग्मिवान् [॥]१६[॥]
[17] सामन्तस्य च तत्र दुष्टचरितं श्रुत्वा शिरः कम्पयन्
[18] बाहुं हस्तिकरोपमं स • शनकैः स्पृष्ट्वाब्रवीद्गर्व्वितम् [।]
[19] आहूतो यदि नैति विक्रमवशादेश्यत्यसौ मे वशं[5]
[20] किं वाक्यैर्ब्बहुभिर्व्विधातृगदितैः संक्षेपतः कथ्यते [॥]१७[॥]

Translation.

On the first day of the bright half of the month Jyeshṭha of Saṁvat 386, while the moon stood in the constellation Rohiṇî, in the excellent Muhûrta called Abhijit.[6]

1. Hari conquers, whose resplendent, beautiful, broad and high chest is marked by the Śrîvatsa, . . . whose lotus-arms shed radiance, who increases the happiness of his worshippers, who is constantly busy with . . . . . the machine for moving the three worlds, who is eternal, who dwells on Dolâdri,[7] and who is worshipped by the immortals.

2. There was a king called Vṛishadêva, who . . . by his valour and wealth lessened trouble,[8] who was incomparable and prosperous because he kept his word. As . . . . the sun is encircled by brilliant rays, so he was surrounded by his learned, proud, constant, famous and obedient sons.

3. His son was truthful king Śankaradêva, whose country prospered, who was inconquerable in battle by his enemies, and who gave . . . . . Through valour, presents, honours bestowed (on his servants), and riches, he gained great fame; comparable to a lion . . . . he protected the earth through approved ministers . . . . . .

4. His son also, illustrious king Dharmadêva, who knew the most excellent doctrine, works, ... who was righteous, virtuous, fond of modesty, possessed of excellent qualities . . . . . according to the hereditary law . . . . . a great kingdom.

5—6 . . . . . .

7. But that king's faithful wife, Queen Râjyavatî by name, was doubtless heavenly Śrî, who had followed (her husband into this world).[9] From her was born illustrious king Mânadêva, whose course of life in this world is unblamable, and who always gladdens the world by his beauty, like the autumnal moon.

8. Approaching and sighing deeply, her eyes filled with tears, she (*Râjyavatî*) affectionately spoke to her son, with faultering accents: "Alas, my child, thy father is gone to

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[5] L. 19, read °देष्यत्यसौ. [6] The day is divided into fifteen Muhûrtas, the eighth of which is Abhijit.
[7] Dolâdri or Dolaparvata is the name of the hill on which the temple of Châṅgunârâyaṇa is situated.
[8] The meaning of this mutilated pâda probably is that his wealth and valour made his enemies keep quiet, and thus his own and his subjects' troubles were small.
[9] Probably the preceding verse 6 contained an identification of the king with Vishṇu.

" heaven. As thy father is now dead, why preserve my useless life! Reign thou, dear son; " to-day, even, I follow my husband on his road.

9. " Of what use are the fetters of hope that are lengthened for enjoyment[10], and that bind " me to a widowed life in a world similar to a lying dream? I will depart." While thus, forsooth, she was resolved, her sad son reverentially pressed her feet with his head, and anxiously spoke thus to her;

10. " What are joys to me, what the pleasures of life when I am parted from thee? First I " will give up my life; thereafter thou mayst go hence to heaven." Thus she stood like a snared bird, firmly bound by the word-bonds, that, mixed with tears, lay in (*his*) mouth.

11. Then together with her virtuous son she performed the last rites for her own husband . . . . . .

13. The prince (*Mânadêva*), whose strength is known to (*his*) enemies, though they are clever in the use of weapons of offence and defence,—whose arm is beautiful and lovely,[11] whose complexion is pure and bright like burnished gold,—whose shoulder is strong,—whose eyes rival (*in beauty*) full-blown blue lotuses,—who is visibly an incarnation of Cupid, a festival of dalliance for the fair ones, (*spoke thus to his mother*):

14. " My father adorned the earth with beautiful, high rising (pillars of victory, resem- " bling) sacrificial pillars. Here I stand initiated in the rites of the battle-sacrifice offered by " Kshatriyas. Quickly I shall depart on an expedition to the East, to crush my foes. (*There*) " I shall instal such princes as will remain obedient to me."

15. Thus the king (*spoke and*) bowing to his mother, whose sorrow fled, he continued (*in this wise*): " Mother, I cannot pay the debt due to my father by pure austerities; but " I shall attain this end, worshipping his feet by true and rightly performed feats of arms."

Then the king received the consent of his overjoyed mother;

16. And he set out on the road to the East. Having reduced to obedience those roguish feudal chiefs of the East, from whose heads bent in prostration the diadems fell, the prince, like a fearless lion with thick and bristling mane, (*returned*) thence, and marched to the Western districts.

17. Hearing there of the evil doings of a chieftain, shaking his head and slowly touching his arm that (*in strength*) resembled an elephant's trunk, he proudly spoke (*thus*): " If he does not come at my command, then he will be conquered by my valour. What is the use of saying much? Shortly I tell (*him*) in the words of the Creator . . . . . " . . . . . .

No. 2.—*An inscription of Jayavarman, incised during the reign of Mânadêva Saṁvat* 413.

This inscription is incised on a square stone, which originally formed the base of a Linga, and is placed opposite the northern door of the temple of Paśupati.[12] At present the stone supports a composite trident, about twenty feet high, which according to the *Vaṁśavalî* was dedicated by Śankaradeva, the grandfather of Mânadêva.[13] It would seem that Jayavarman's Linga somehow or other was destroyed, and that at one of the restorations of the temple, Śankaradeva's Triśûla was transferred to its place.

The letters of the inscription belong to the Gupta period. Owing to the daily ablutions of the Triśûla they have suffered very considerably. The language of the inscription is Sanskṛit.

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[10] Rather 'that are lengthened by enjoyments.'—G. B.

[11] Rather 'whose beautiful arm holds the goddess of Fortune.'—G. B.

[12] The famous temple of Paśupati is situated in Devapâtana, an old town, mostly in ruins, on the river Vâgmatî, three miles north-east from Kâṭmâṇḍu. The present temple has three stories fifty feet high, and is built in the modern Nepalese style. It is of brick and wood. According to tradition Queen Gaṅgâ erected it in Nepâla Saṁvat 705 or 1585 A.D. The temple consists of an adytum, surrounded by cloisters, and has four doors. In the centre of the *garbhagriha* stands a Liṅga of hard sandstone, about three feet and a half high, from which four faces and four pairs of hands jut forth. Each right hand holds a *Rudrâksha Mâlâ*, and each left a *Kamaṇḍalu*. Similarly ornamented Liṅgas, dating from the Gupta period, are found in Mathurâ and in Udayagiri near Bhilsa. The base of the Liṅga is about a foot and a half high, and four feet in diameter, and covered with thick silver plates. Ordinarily the Liṅga is concealed under a mass of gold and silver ornaments, which are taken off at the time of worship. In the court of the temple stand many statues of other deities, as well as of kings and private persons, who gave endowments to the temple. The name for these figures is *śâlika*. There are also many modern inscriptions, which, I regret, I neglected to copy.

[13] Wright, *Nepâl*, p. 123, and below.

Transcript.

[1] संवत् ४१३ श्रीमानदेवनृपतेश्चरणप्रसादात् भक्त्या विशुद्धमतिना जयवर्म्मनाम्ना लिङ्गञ्जयेश्वर-
मिति प्रथितं नृलोके
[2] संस्थापितं सनृपतेर्ज्जगतो हिताय १ भगवतोस्य लिङ्गस्य कारणपूजा[यै] ------ तायस्व
--- यनार्त्थन्दत्तमक्षय[नीवी-]

Translation.

Saṁvat 413. By the favour of the feet of the illustrious king Mânadêva, a pure-minded (man) called Jayavarman has erected a Liṅga, known in the world of men, as Jayeśvara for the welfare of the people and of the king. A permanent endowment[14] has been assigned for (defraying the expenses) of the occasional worship[15] of this worshipful Liṅga.

No. 3.—An inscription of king Vasantasena, dated Saṁvat 435.

This inscription is incised on a narrow oblong slab of sandstone about six feet high with a semicircular top, adorned by a relievo showing a Chakra and two Śankhas. The stone lies near the sanctuary of Lugal Dêvî, not far from the temple of Jaisî, Lagantol Kâṭmâṇḍû.

The inscription originally contained twenty-three lines, the greater part of which has however been destroyed by the influence of rain and weather. The remaining letters are very distinct and well cut, and show the forms of the Gupta period. The language is Sanskṛit.

Transcript.

[1] ॐ स्वस्ति मानगृहात्स्व[रमदै]वतबप्पभ-
[2] ट्टारकमहाराजश्रीपादानुध्यातः श्रुतन-
[3] [यदया]दानदाक्षिण्यपुण्यप्रतापविकसितसि-
[4] तकीर्त्तिर्भट्टारकमहाराजश्रीवसन्त-
[5] सेनः [कुशली] --- ष्यधिकरणेषु धर्म्म-
[6] स्था[न]---------णेकाश्चकुश-
[7] ----------.विदितमस्तु वो मया
[8] ----------लिङ्गुल
खे
[9] ---------- कूथेर
[10] ---------- रणाय
[11] ---------- ट्टारक-
[12] ---------- शप्येत्तेषान्त्र-
[13] ---------दिकार्य्येषु सद्वि-
[14] ----------मयापि तेषां
[15] ----------(मो) चित --
[16] ----------
[17] ---त्पादोपजीविभिरि--------
[18] ---यश्चेमामाज्ञामुल्लं[घ्य] -----
[19] ---द्वा तस्याहं दृढं मर्या -----
[20] इति समाज्ञापना संवत् ४३५ [आश्व]
[21] युजि शुक्ल दिवा १ दूतकः सर्व्वदण्डना-
[22] यकमहाप्रतिहाररविगुप्त इति
[25] ब्राह्मुङि च महीशिले व्यवहरतीति.

Translation.

Om. Hail! From Mânagṛiha,[16] the lord and great king, the illustrious Vasantasena, who meditates on the feet of the illustrious lord and great king Bappa (*an incarnation of*) the supreme deity,[17]—whose brilliant fame has expanded as a flower through his learning, policy, compassion, liberality, affability, holiness and valour,—being in good health. . . . . This is the order; Saṁvat 435, on the first day of the bright half of the month Âśvayuja. The executive officer (*dûtaka*) is the chief prefect of police and great chamberlain Ravigupta. He is transacting business in Brâhmuñg Mahîśîla.

[14] The expression *akshayanîvî*, a permanent endowment, is very common in the Buddhist inscriptions of the Western Caves, see Bhândârkar, *Nasik Inscr., Transact. Or. Congress* 1874, *passim*.

[15] *Kâranapûjâ*, translated by 'occasional worship,' is probably an equivalent for *naimittikapûjâ*, and refers to the worship on the days of the new and full moon and other festive seasons.

[16] The first five and the last four lines only admit of a translation. The few words readable in the middle permit the inference that the inscription recorded a grant to somebody. Mânagriha, from which all the inscriptions of the kings of this dynasty are dated, appears to have been the capital or the royal residence.

[17] I am unable to say who this Bappa Bhaṭṭâraka was. But I think that it is a general title used by chief priests; for the Valabhî kings and those of Vengî (*Journ. Bo. Br. R. A. S.* XI. 355) also declare their devotion to the feet of this Bappa Bhaṭṭâraka. Âchâryas or chief priests frequently bear the same titles as crowned kings.

No. 4.—An inscription dated Saṁvat 535.

On a broken slate-slab, lying in a street of Lagantol, Kâṭmâṇḍu, near to some stones smeared with red paint.

Characters,—Gupta, but the curved stroke of the medial *i* is drawn deeper down between the lines, and the left hand stroke of the *va* becomes round. Preservation bad. Greater part defaced, and seven or eight lines at the top are lost.

Transcript.

[1] ———————देव———————
[2] ———————पुण्यो———————
[3] ———————रायावः प्रसादीकृ[तः]———
[4] ———————ज्ञः पृथूत्क्षेत्रम् पूर्व———
[5] ———————लस्य क्षेत्रम् ततो भरतश्च———
[6] ———————तुलाक्षेत्रम् ततस्तेग्वल्प्रा———
[7] ———————आदित्यगुप्तस्य क्षेत्रम्। पूर्वद———
[8] ———[क्षे]त्रम् ततस्तेग्वल्नारायण———
[9] —स्तेग्वल् प्रदीपगौष्टिकानाम् तस्या भूमेर्दक्षिण———
[10] ———[दक्षिण]राजकुलस्य दक्षिणपश्चिमेन———
[11] ———पञ्चालिकानाम् पश्चिमेन पर्वत———
[12] ———[पश्चि]मोत्तरेण पर्वतभूमि———
[13] ———[परि]क्षिप्तेयं भूमिरित्यवगम्य न कैश्चि[दप्य]
[14] स्मत्पादोपजीविभिरयं प्रसादोन्यथा करणीयो यः——
[15] —माज्ञामनादृत्यान्यथाकुर्यात्कारयेद्वा तमहमुत्पथ[गा]
[16] [मि]नं नियतमनुशासितास्मि भविष्यद्भिरपि भूपति[भि]
[17] ——कृतप्रसादानुवर्त्तिभिरेव भवितव्यमिति दूत[को]
[18] त्र राजपुत्रविक्रमसेनः संवत् ५३५ श्रा[व]
[19] [ण] शुक्ल दिवा सप्तम्याम्॥ × ॥

A translation of the main part of this inscription is impossible. It appears, however, that it refers to the grant of a piece of land, the boundaries of which were accurately described. In the last lines, which are tolerably well preserved, the king declares his determination to punish persons interfering with the donees. We also learn from lines 17 and 18 that the Dûtaka or executive officer was Prince Vikramasena, and the date the seventh day of the bright half of Srâvaṇa Saṁvat 535.

No. 5.—An inscription of Śivadeva.

On a broken slab of hard sandstone fixed in a wall near a bell at Budda Nîlkaṇṭh,[18] near the Śivapurî hill, five miles north of Kâṭmâṇḍu. The characters closely resemble those of the preceding inscription. The language is Sanskṛit.

Transcript.

[1] स्वस्ति मानगृहाच्छ्रुतनयविनयशौर्यधैर्य्यवीर्य्यादिशेष-
[2] सद्गुणगणाधारो लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीशि-
[3] वदेवः कुशली ———— पिता नरसिंहो भय ————

[18] Budda Nîlkaṇṭh is a small tank about forty feet square, fed by a spring which passes through three stone *Saṁkhs* held by three images, which are placed in its north-eastern corner. In the middle of the tank lies an image of Vishṇu; reclining on the waters,' made of black stone. According to the chronicle of Nepâl this image was dedicated by king Harivarman of the Solar race. But from its appearance and workmanship I conclude that it is not so old. As the name of the place is Budda Nîlkaṇṭh, *i. e.* 'submerged Śiva,' and as the name of the brook which flows from the tank is Rudramatî, it seems probable that the tank originally contained a Linga, and that one of the later Vaishṇava kings placed the image of Vishṇu into it. In support of this conjecture I may also adduce the fact that the neighbouring village is called Śivapurî.

[4] निवासिनो यथाप्रधानङ्ग्रामकुटुम्बिनः कुशलमाभाष्य
[5] समाज्ञापयति विदितम्भवतु भवतां यथानेकपृथुस-
[6] मरसम्पातविजयाधिगतशौर्य्यप्रतापापहृतसक-
[7] लशत्रुपक्षप्रभावेन सम्यक्प्रजापालनपरिश्रमोपार्जि-
[8] तशुभ्रयशोभिव्याप्तदिग्मण्डलेन श्रीमहासान्तांशुवर्म्म-[19]
[9] णा युष्मद्धितविधानाय विज्ञापितेन मया • तद्गौरवा
[10] ----------न्यधिकृताना समुचित--

Translation.

Hail! From Mânagṛiha. The illustrious lord and great king Śivadeva—who is the abode of all good qualities such as learning, policy, modesty, bravery, constancy and heroism, who is the banner of the Lichchavi race, being in good health, addresses greeting to all the cultivators residing in . . . according to their rank, and gives (*these*) orders: Be it known to you that I, being advised for your welfare by the illustrious great feudal chief Aṁśuvarman, who has destroyed the power of all (*my*) enemies by his heroic majesty, obtained by victories in numerous hand-to-hand fights,—whose brilliant fame gained by the trouble of properly protecting (*my*) subjects, pervades the universe . . .[20]

No. 6.—Inscription of Aṁśuvarman, dated Śriharsha Saṁvat 34.

This inscription is incised on a slab of sandstone in the neighbourhood of a large village, called Bungmatî, four miles to the south of Kâṭmâṇḍu between the rivers Nyekhu and Vâgmatî. Its sculptured top shows Bauddha symbols, viz., the wheel of the law between two deer. The stone lies ordinarily buried in a field to the east of the village, and is taken out every twelve years on the occasion of a great festival (*rathayâtrâ*) of Avalôkitêśvara[21] at Bungmatî. The reason of this custom is not known. I found considerable difficulty in obtaining a sight of the stone, though I had an order from the Nepalese Government.

The characters are the same as those of the preceding two inscriptions. Regarding the era in which it is dated, an explanation will be given below.

Transcript.

[1] स्वस्ति कैलासकूटभवनाद्भगवत्पशुपतिभट्टारकपादा-
[2] नुगृहीतो बप्पपादानुध्यातः श्रीमहासामन्तांशुवर्म्मा कुशली
[3] बुगायूमीय्या[म]निवासोपगता[न्] कुटुम्बिनो यथाप्रधानङ्कुश-
[4] लमाभाष्य [समा]ज्ञापयति विदितम्भवतु भवताङ्कुकूटसू-
[5] कराणा ----- नां मत्स्यानाञ्चावाधनेन परितुष्टैरस्माभि-
[6] र्भ----------प्रसादः [कृ]तो युष्माभिरप्ये-
[7] ----------यदा च पुनर्धर्मसङ्कराणि
[8] ---------- [त]दा राजकुलं स्वयम्प्रविचार-
[9] ---------- प्रसादोस्मत्प्र-
[10] ---------- विलङ्घ्यान्यथा
[11] ----------नो नियतम्पुष्कला मर्यादा ब-
[12] ----------भिः पूर्वराजकृतप्रसादा-

[19] L. 8 read सामन्तां°.—

[20] From the epithet given to Aṁśuvarman it appears that he occupied the position of a *major domûs*, who wielded the real power, while the king was ruler only in name.

[21] The temple of Avalôkiteśvara, called Matsyendranâtha by the common people, is situated in the centre of the village. The image which it contains is made of mud and covered with silver plates. It remains half the year only in this temple; during the other six months it is kept at Lalitapattana.

[13] ---------- दूतकश्चात्र महासर्वा-
[14] --यकविक्र----संवत् ३४ ज्येष्ट शुक्ल दशम्याम्[22]

Translation.

Om. Hail! From the palace, (*called*) Kailâsakûṭa.[23] The illustrious great feudal chief Aṁśuvarman, who is favoured by the feet of the lord, the divine Paśupati, and meditates on the feet of Bappa, being in good health, addresses greeting to the inhabitants of the village of Bugâyûmî according to their rank and issues (*these orders*): Be it known to you that We rejoicing at the preservation of the cocks, pigs . . . . . and fishes: . . . . . .

The executive officer is here. . . . . Vikra (*masena*). . . . On the tenth day of the bright half of the month of Jyeshṭha, Saṁvat 34.

No. 7.—An inscription of Aṁśuvarman, dated Śrîharsha Saṁvat 39.

On a slab of slate, standing near a small temple of Gaṇeśa, in the high street of Devapâṭana, not far from the temple of Paśupati. It bears at the top the representation of a reclining bull, facing the proper right.

The characters are like those of the preceding inscriptions.

Execution and preservation good.

Trarscript.

[1] ॐ स्वस्ति कैलासकूटभवनादनिशि निशि चानेकशा-
[2] स्त्रार्थविमर्शावसादितासद्दर्शनतया धर्माधिका-
[3] रस्थितिकारणमेवोत्सवमनतिशयम्मन्यमा-
[4] नो भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्प-
[5] पादानुध्यातः श्र्यंशुवर्मा कुशली पश्चिमाधिक-
[6] रणवृत्तिभुजो वर्तमानान्भविष्यतश्च यथार्ह-
[7] ङ्कुशलमाभाष्य समाज्ञापयति विदितम्भव-
[8] तु भवताम्पशुपतौ भगवाञ्च्छूरभोगेश्वरोस्मद्ब-
[9] गिन्या श्रीभोगवर्म्मजनन्या भोगदेव्या स्वभर्तू राज-
[10] पुत्रशूरसेनस्य पुण्योपचयाय प्रतिष्ठापितो
[11] यश्च तद्दुहित्रास्मद्भागिनेय्या भाग्यदेव्या प्रतिष्ठा-
[12] पितो लडितमहेश्वरो यश्चैतत्पूर्व्वजैः प्रतिष्ठापि-
[13] तो दक्षिणेश्वरस्तेषामधःशालापाञ्चालिकेभ्यः प्रतिपा-
[14] लनायातिसृष्टानामस्माभिः पश्चिमाधिकरणस्याप्र-
[15] वेशेन प्रसादः कृतो यदा च पाञ्चालिकानां यत्किञ्चन
[16] कार्यमेतद्गतमुत्पत्स्यते यथाकालं वा नियमितं व-
[17] स्तु परिहापयिष्यन्ति तदा स्वयमेव राजभिरन्तरा-
[18] सनेन विचारः करणीयो यस्त्वेतामाज्ञामतिक्रम्यान्यथा
[19] प्रवर्त्तिष्यते तं वयन्न मर्षयिष्यामो भाविभिरपि भूप-
[20] तिभिर्धर्म्मगुरुतया पूर्व्वराजकृतप्रसादानुवर्त्तिभि-
[21] रेव भवितव्यमिति स्वयमाज्ञा दूतकश्चात्र युवरा-
[22] जोदयदेवः संवत् ३९ वैशाख शुक्ल दिवा दशम्यां

[22] L. 14 read ज्येष्ट.

[23] Kailâsakûṭa is at present the name of a large mound about forty feet high situated to the north of Paśupati's temple. It is covered with ruins, and no doubt is the site of the palace mentioned in this inscription and the following ones.

Translation.

Om. Hail! From the palace, (*called*) Kailâsakûṭa.

The illustrious Aṁśuvarman, who has been favoured by the feet of the divine lord Paśupati, and meditates on the feet of Bappa, who, having destroyed his (*former*) false opinions by pondering day and night over the meaning of various *Śâstras*, considers the proper establishment of courts of justice[24] his greatest pleasure, being in good health, addresses greeting to the present and future officials of the Western (*province*) according to their rank, and issues (*these*) orders: "Be it known to you that the (*three Liṅgas*), viz., the divine Śûrabhogeśvara dedicated at (*the sanctuary of*) Paśupati by our sister Bhogadevî, the mother of the illustrious Bhogavarman for the increase of the spiritual merit of her husband prince Śûrasena, Laḍitamahêśvara[25] dedicated by her daughter Bhâgyadêvî, our niece, and Dakshiṇêśvara dedicated by her ancestors, have been made over for protection to the Adhaḥśâlâ-Pânchâlikas,[26] and that we have favoured them by forbidding the interference of the officials of the Western (*province*); and when any business referring to these (*Liṅgas*) arises for the Pânchâlikas, or when they neglect to do in time anything appointed (*for them to do*), the king himself shall privately investigate (*the case*). But we shall not suffer it that any one violates this order and acts otherwise. Future kings also, as they are teachers of justice, should continue the favour shown by their predecessors (*to the Pânchâlikas*). (*This is our*) own order, and the executive officer here is the Yuvarâja Udayadeva. On the tenth day of the bright half of the month of Vaiśâkha Saṁvat 39.

No. 8.—*Vibhuvarman's inscription, dated Śrîharsha Saṁvat* 45 (?).

On the side of the mouth of the spout of a watercourse, on the road from Kâṭmâṇḍu to the Residency near the Râṇîpokhrî tank. The place is called Satdhârâ, (*i. e. saptadhârâ*, because the water issues from the spring in seven streams.

Characters as those of preceding inscriptions. Preservation good.

Transcript.

[1] संवत् ४५ (?) ज्येष्ठ शुक्ल ---
[2] श्यंशुवर्म्मप्रसादेन पितुः पुण्यविवृद्धये
[3] कारिता सत्प्रणालीयं वार्त्तेन विभुवर्मणा

Translation.

On . . . . of the bright half of the month *Jyeshṭha*, Saṁvat 45,[27] by the favour of the illustrious Aṁśuvarman, this conduit has been built by Vârtta Vibhuvarman[28] for the increase of his father's spiritual merit.

No. 9.—*Jishnugupta's inscription, dated Śrîharsha Saṁvat* 48.

On a slab of black slate placed upright in the ground near the temple of Mummura or Chhinnamastikâ Devî in the Tavjhâ Mahalla (*ward*) of Lalitapattana.[29] The letters are well cut and the inscription well preserved. The characters if compared with those of Aṁśuvarman's inscriptions, show slight changes. The medial *i* goes down a little deeper, the *pa* shows an ornamental notch in the lower line.

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[24] The translation hardly covers the entire meaning of *dharmâdhikâra*, which includes both the civil and criminal courts, and the authorities dealing with religious and charitable institutions.

[25] Laḍitamahêśvara is the northern form for Lalitamahêśvara. Neither the Nepalese nor the Kaśmîrians possess or can pronounce the southern *la* ल; they always substitute *ḍa* for it.

[26] The word *Pânchâlika* seems to be a technical expression corresponding to the southern Pânchakulika and the modern "Panch." At present also temples and endowments of temples in Nepâl are administered by committees called *guṭhî*.

[27] The second figure is doubtful.

[28] *Vârta* I take to be the name of a family, as a country called Vârta is mentioned in the *Mahâbhârata*. It may, however, be also derived from *vṛitti* 'livelihood,' and indicate that *Vibhuvarman* held a *vṛitti* from the king.

[29] Lalitapattana or Pâṭana is situated one and a half miles east of Kâṭmâṇḍu. Its Nevârî name is Tinyala, *i.e* on the road (*la*) to Kâṭmâṇḍu (*Tinya*), because in ancient times the road from Bhâtgâm to Kâṭmâṇḍu went by Lalitapattana.

Transcript.

[1] ॐ स्वस्ति – भट्टारकमहाराज-
[2] श्रीध्रुवदेव[स्य] – – – – – – – – – – – – प्रजाहितैषी निरवद्यवृत्तः
[3] पुण्यान्वयादागतराज्यसम्पत्समस्तपौ[राश्रि]तशासनो यस्स कैलासकूटभ-
[4] वनाद्भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः श्रीजिष्णुगुप्तः
[5] [कु]शल्यै थम्बूगाङ्गुल्मूलवाटिकाग्रामेषु निवासमुपगतान्कुटुम्बिनः कुशल-
[6] [मा]भाष्य समाज्ञापयति विदितमस्तु भवताम्भट्टारकमहाराजाधिराजश्र्यंशु-
[7] वर्म्मपादैर्युष्मदीयग्रामाणामुपकाराय योसौ तिलमक आनीतोभूत्प्र-
[8] तिसंस्काराभावाद्विनष्टमुद्दीक्ष्य सामन्तचन्द्रवर्मविज्ञप्तैरस्माभिस्तस्यै-
[9] व प्रसादीकृतस्तेन चास्मदनुज्ञातेन युष्मद्ग्रामाणामेवोपकाराय
[10] [प्र]तिसंस्कृतोस्य चोपकारस्य पारम्पर्य्याविच्छेदेन चिरतरकालोद्वहना-
[11] य युष्माकं वाटिका अपि प्रसादीकृतास्तदेताभ्यो यथाकालम्पिण्ड-
[12] कमुपसंहृत्य भवद्भिरेव तिलमकप्रतिसंस्कारः करणीय एतद्ग्राम-
[13] व्यतिरेकेण चान्यग्रामनिवासिनान्न केषाञ्चिन्नेतुं लभ्यतेस्य च
[14] प्रसादस्य चिरस्थितये शिलापट्टकशासनमिदन्दत्तमेवंवेदिभिर्न
[15] कैश्चिदयम्प्रसादोन्यथा करणीयो यस्त्वेतामाज्ञामतिक्रम्यान्यथा तिलम-
[16] [क]न्न[ये]त्तस्यावश्यन्दण्डः पातयितव्यो भविष्यद्भिरपि भूपतिभिः पूर्व्वरा-
[17] [ज]कृतप्रसादानुवर्त्तिभिरेव भवितव्यमिति अपि चात्र वाटिकानामुद्देशः
[18] [थंबू]ग्रामस्य दक्षिणोद्देशे पूर्व्वेण रामवि मा २ तिलमकस्य पश्चिमप्रदेशे मा १
[19] – – कुलं पूर्व्वेण मा ४ मूलवाटिकाग्रामस्योत्तरतः अशिङ्कोप्रदेशे मा ८
[20] – – – प्रदेशे मा १ गाङ्गुलग्रामं पश्चिमेन कडम्भिङ्प्रदेशे मा ४ कङ्गुलंप्रदेशे
[21] मा ४ स्वयमाज्ञा संवत् ४८ कार्त्तिक शुक्ल २ दूतको युवराजश्रीविष्णुगुप्तः

Translation.

Om. Hail . . . . . (*of the*) illustrious lord and great king Dhruvadeva. . . . . The illustrious Jishṇugupta, who desires the welfare of his subjects, who is of pure conduct, who, sprung from a virtuous family, has obtained a prosperous kingdom, whose orders are obeyed by all citizens, who has been favoured by the feet of the divine lord Paśupati, and who meditates on the feet of Bappa, sends greeting from the palace (*called*) Kailâsakûṭa to the cultivators residing in the villages Thambû, Gângul, and Mûlavâṭikâ, and issues (*these*) orders: Be it known to you that, seeing the water-course,[30] which the illustrious lord and great king Aṁśuvarman led to your villages for your benefit, destroyed through want of repairs, we being addressed by the feudal chief Chandravarman, have presented it to him; that he, with our permission, has repaired it for the benefit of your villages; and that in order to ensure the constant continuance of the benefit we have presented the irrigable fields (*mentioned below*) to you. Wherefore you shall pay an assessment[31] for these (*fields*), and repair the watercourse (*hereafter*). The inhabitants of other villages except of those three (*mentioned above*) shall not lead this watercourse elsewhere; and in order to ensure the long continuance of this grant, this edict, engraved on a stone tablet, has been promulgated. Nobody, who knows this, shall alter the grant. But he who, violating this order, leads the watercourse elsewhere, shall certainly be punished.

[30] The word *tilamaka* is not found in any dictionary. But it seems certain, from the context, that it must be some kind of watercourse. Probably it denotes a channel which leads the water from the hillside over the fields which rise in terraces one above the other.

[31] *Piṇḍaka*, which is a synonym of the more common *grâs*, seems to denote a share of the produce of the field, see below, No. 11, line 15.

Future kings also ought to act in accordance with the grant made by their predecessors. Moreover, a brief description of the irrigable fields (*is given*) herewith : south of the village of Thambû, east of the field[32] of Râma two *mâs*,[33] west of the watercourse one *mâ*, east of . . . four *mâs* north of Mûlavâṭikâ on the site called Aśinko eight *mâs*, on the site . . . one *mâ* ; west of the village of Gângul, on the site called Kaḍampriñg, four *mâs*, on the site called Kankulam four *mâs*." (*This is*) our own order. On the second day of the bright half of Kârttika, Saṁvat 48. The executive officer is the illustrious Yuvarâja Vishṇugupta.

No. 10.—*An undated inscription of Jishṇugupta.*

On a slab of black slate, standing near a temple of Vishṇu, called Mîna-Nârâyaṇa, close to the Bhairava-ḍhokâ or southern gate of Kâṭmâṇḍu. Its top is decorated by a *chakra*. Parts of the inscription have peeled off. The remaining portions are in good condition.

Transcript.

[1] ॐ देवा - - - - - - - - - - - - - यावस्थितो - - - त्मा पौरुष्ययत्न-
[2] तिमुख - - - - - - - - - ङ्गेराविम् एतच्चान्यच्चिरङ्गस्वयि परवश -
[3] न्दनीयो - - - - - - - - लैर्वः स्वकरमपहरन्त्य[द्रि]जा सेश्वरा[श्रीः][34]
[4] स्वस्ति मानगृ [हा] - - - - - - दितचित्तसन्ततिलिच्छविकुलकेतुभट्टारक-
[5] राजश्रीध्रुवदेवपुरस्सरे · सकलजननिरूपद्रवोपायसंविधानार्पित[मा]-
[6] नसः कैलासकूटभवनाद्भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्प-
[7] पादानुध्यातः श्रीजिष्णुगुप्तः कुशली दक्षिणकोलीग्रामे गीटापाञ्चालिका -
[8] - - - - गान्कुशलेनाभाष्य समनुदर्शयति विदितम्भवतु भवताम - -
[9] - - - - स - - - - - विधिज्ञानादुपात्तायती रूपेणानुपमो गुणी
[10] - - - - - - - - - - - इत्येवम्प्रथितोपि यः प्रियहितभ्रत्याद -
[11] - - - - - - - - - - - बलवतः शत्रून्बभञ्ज स्वयमित्थं - -
[12] - - - ष्ठ - - - - - - - स्मदनुमोदितेन तदात्वायति - -
[13] - - - - व्याप्रियमाणो - - - - नुग्रहप्रवृत्तचेतसा महासा[मन्त]
[14] - - - - देवेन यथायन्तिलमको भवतामन्येषाञ्चोपकारायाक - -
[15] - - - पिण्डकदशभागम्प्रत्याकलय्य भवद्भिरेवोपसंहर्तव्यः - -
[16] - - - लेश्वरस्वामिनः पूजा पाञ्चालीभोजनञ्च दिवसनियमेन - -
[17] - य तिलमकप्रतिसंस्कारश्च कालानतिक्रमेणैव कार्य इत्येषो-
[18] स्य पुण्याधिकारो व्यवस्था चास्मत्प्रसादोपजीविभिरन्यैर्वा न कैश्चिद[प्य]
[19] न्यथाकरणीया यः कश्चिदेतामाज्ञामतिलङ्घ्यान्यथा कुर्यात्कारयेद्वा
[20] - - - - - क्रमकृतावश्यमेव दण्डो विधातव्यो येष्यस्न -
[21] - - - - संभविष्यन्ति तैरप्यात्मीय इव - - - धिकारेस्मत्कृतव-
[22] - - - - - स्य रक्षायामनुपालने च - - - - हितैर्भवि[तव्यं]
[23] - - - स्य देव - - - - - - - - - - -
[24] - - त्र इति - -

[32] *Vim* is probably a Newârî word, and corresponds with the modern *vaṁ* 'a field.' Nepâlese measure is the rod,
[33] *Mâ* is probably an abbreviation of *mâna*, intended for some measure. The present
see also below.
[34] L. 3, read °न्यविधजा.

Abstract.

The first three lines probably contained a verse in honour of Lakshmî and Vishṇu. On this supposition it is necessary to read *abdhijâ* instead of *adrijâ*. The fact that a *Chakra* adorns the top of the stone makes it probable that the grantee was a Vaishṇava. Lines 4-8 contain the preamble of the grant, and show that Jishṇugupta acknowledged Dhruvadeva, of the Lichchhavi race, who resided at Mâṇagṛiha as lord paramount. Unfortunately the word following Dhruvadeva's name, which has been rendered in the transcript by *purassare*, is not certain. Jishṇugupta dates from the Kailâsakûṭa palace, and addresses his edict to the *Gṭâ-Pânchâlikas*, apparently a committee thus named, residing in the village of Dakshiṇakolî. The contents of the body of the inscription (ll. 9-24) seem to have been very similar to those of No. 9. They refer to the repairs of a watercourse (*tilamaka*) which had been first dug by some person whose name ended in . . . *deva* (line 14), and the cultivators using it are ordered to pay an assessment (*piṇḍaka*) of one-tenth of the produce (line 16), to feed the Pânchâlî or Panch worshipping a deity whose name ended in . . . *leśvarasvâmin*, and to provide for the repairs of the watercourse.

No. 11.—*An undated inscription of Jishṇugupta's reign.*

On a stone supporting a parasol over an image of Chaṇḍeśvara,[35] which is placed on a quadrangular base in the south-eastern corner of the enclosure of the great temple of Paśupati. The inscription originally consisted of thirty lines, twenty-five of which have been preserved.

Characters as those of the preceding inscriptions.

Transcript.

[1] सम्यग्ज्ञानादियुक्तः सक-
[2] [ल]गुणगणं क्षोभयित्वा प्र-
[3] [धा]नम् ब्रह्मादिस्थावरान्त-
[4] ज्जगदिदमखिलं योसृज-
[5] द्विश्वरूपम् आजीव्यं सर्व्व-
[6] पुंसां गिरितरुगहनं यः करो-
[7] त्येकरूपम् पायात्सोद्य प्रस-
[8] न्नः स्मरतनुदहनच्छत्रच-
[9] ण्डेश्वरो वः ॥ स्वस्ति श्रीजिष्णुगुप्त-
[10] स्य प्रवर्द्धमानविजयराज्ये आ-
[11] चार्यभगवत्प्रनर्द्दनप्राणकौ-
[12] शिकेन भगवतश्छत्रचण्डेश्वरस्य
[13] कूग्रामे प्रणालिकायाश्च ख-
[14] [ण्ड]स्फुटितसमाधानार्थमुद्दि-
[15] [श्य] मुण्डशृङ्खलिकपाशुपताचा-
[16] र्यपर्षदि वाराहस्वामिधर्म-
[17] – – – – सोमखड्डुकानाञ्च अशी-
[18] [ति] – पिण्डकमानिकानां भू[36] प्रतिपादि-
[19] ता[ः ता]सां प्रदेशा लिख्यन्ते पिखू-
[20] ग्रामे मा १० सामानोदूलके मा २०
[21] पागुमके मा ५ पोग्रामे मा २ खू-
[22] लप्रेङ्गामे मा ९ भूयो मा १५ वि –
[23] – – कयेते अथान्याश्चतुर्व्विङ्शतिकया
[24] – – यच्चके – – – अत्र विंशतिमानिका
[25] – – – – – शेषाः शृङ्खलिकपा-
[26] – – – – – [वाराहस्वामि]प्रभृतिभि-

Translation.

May Chhattra-Chaṇḍêśvara graciously protect you, he who burned the body of Cupid, who is possessed of true knowledge and so forth, who, stirring the primary germ which contains all the (*three*) fetters, produced this whole multiform creation from Brahmâ to inanimate objects, who uniformly (*everywhere*) creates the forests and the mountains on which all men live.

Hail! During the prosperous and victorious reign of the illustrious Jishṇugupta

[35] It was an ancient custom to place an image of Chaṇḍeśvara to the south or south-east of Śaiva temples, and to offer to it the remainder of the materials used for the worship of Śiva. The images of Chaṇḍeśvara resemble those of Śiva and hold the same attributes. In addition they show the same peculiarity as the Greek deity *Priapos*. Hence the common people call them *Kâmadeva*. Such images are also found in the mounds at Mathurâ.

[36] Line 18, read भुव :—

Âchârya, the worshipful Pranardanaprâṇakauśika[37] has given to Vârâhasvâmin, Dharma . . . . . and to the Somakhaḍḍukas[38] in the congregation of the Muṇḍaśṛinkhalika[39] Pâśupata Âchârya, fields of eighty . . . . . measures for repairing (*the sanctuary of*) the divine Chhattrachaṇḍêśvara and the spout of the watercourse in *Kûgrâma*. The sites of the fields are described (*as follows*): In the village of Pikhû ten *mâs*, in Samânodûlaka twenty *mâs*, in Pâgumaka five *mâs*, in the village of Po two *mâs*, in the village of Khûlapreñg nine *mâs*, further fifteen *mâs*. . . . . .

No. 12.—*Inscription of Śivadeva, dated Śrîharsha Saṁvat* 119.

On a slab of black slate, leaning against the wall of a small modern temple of Vishṇu, situated in Lagantol Kâṭmâṇḍu. The top of the stone shows a well carved relievo, which represents Nandî reclining on Kailâsa.

Characters as those of preceding inscription. Execution and preservation in general good.

Transcript.

[1] ॐ स्वस्ति श्रीमत्कैलासकूटभवनात् लक्ष्मीलतालम्बनकल्पपादपो
[2] भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः परमभट्टार-
[3] कमहाराजाधिराजश्रीशिवदेवः कुशली । वैद्यग्रामके प्रधानाग्रेसरान्सकल-
[4] निवासिकुटुम्बिनो यथार्हङ्कुशलमभिधाय समाज्ञापयति विदितमस्तु भव-
[5] तां यथायङ्ग्रामः शरीरकोट्टमर्यादो[पयुक्त]श्चाटभटानामप्रवेश्येनाचन्द्रार्का-
[6] वनिकालिको भूमिच्छिद्रन्यायेनाग्रहारतया मातापित्रोरात्मनश्च विपुलपु-
[7] ण्योपचयहेतोरस्माभिः स्वकारितश्रीशिवदेवेश्वरं भट्टारकान्निमित्तीकृत्य[40]
[8] तद्देवकुलखण्डस्फुटितसंस्कारकारणाय वशपाशुपताचार्येभ्यः प्रति-
[9] पादितस्सदेवमवगतार्थैर्भवद्भिः समुचितदेयभागभोगकरहिरण्यादि-
[10] सर्वप्रत्यायानेषामुपय[च्छ]द्भिरेभिरेवानुपाल्यमानैरकुतोभयैः स्वक-
[11] र्मानुविधायिभिरितिकर्तव्यताव्यापारेषु च सर्वेष्वमीषामाज्ञाश्रवणविधे-
[12] यैर्भूत्वा सुखमत्र स्थातव्यं सीमा चास्य पूर्वेण बृहन्मार्गो दक्षिणपूर्वतश्च
[13] शिवी प्रणाली तामेव चानुसृत्य स्वल्पः पन्था दक्षिणतश्च तेङ्कूः पश्चिमे-
[14] नापि तेङ्कूः उत्तरतस्यामपि चिशिमण्डातिलमकः उत्तरपूर्वतश्चापि सहस्र-
[15] मण्डलभूमिस्ततो यावत्स एव बृहन्मार्ग इत्येवं सीमान्तर्भूतेस्मिन्नग्र-
[16] हारे भोट्टविष्टिहेतोः प्रतिवर्षं भारिकजनाः पञ्च ५ व्यवसायिभिर्ग्र-
[17] हीतव्याः ये चेतामाज्ञाम्व्यतिक्रम्यान्यथा कुर्युः कारयेयुर्वा तेस्माभिर्भृशन्न
[18] क्षम्यन्ते ये चास्मदूर्ध्वम्भूभुजो भ[विष्यन्ति तेपि प]रस्वहितापेक्षया पूर्वराज-
[19] कृतोयं धर्म्मसेतुरिति तद[वगत्य] --- रवा --- संरक्षणी-
[20] यस्तथा चोक्तं पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठि[र महीं महीम-]
[21] तां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ षष्टिं वर्षसहस्राणि स्वर्गे मो[दति भू-]
[22] मिदः आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ इति स्वयमा-
[23] ज्ञा दूतकश्चात्र राजपुत्रजयदेवः संवत् ११९ फाल्गुन शुक्ल दिवा दशम्याम्

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[37] The meaning of this name seems to be equivalent to the modern Śivaprasâda or Śivalâla, and to mean 'dear a life to the roarer' (Rudra).

[38] *Khaḍḍuka* occurs on other inscriptions as a name of certain priests of Śiva.

[39] *Muṇḍaśṛinkhalika* literally "wearing a chain of skulls" is the name of a sub-division of the Pâśupatas.

[40] L. 7, read °देवेश्वरम°; l. 8, read वंशपा°; l. 21, read षष्टिं.—

Translation.

Om. Hail! From the famous palace (*called*) Kailâsakûṭa! The supreme lord and great king of kings, illustrious Śivadeva, who resembles a tree of Paradise to which the creeper, Fortune, clings, who has received favour from the feet of the lord, the divine Paśupati, and meditates on the feet of Bappa, being in good health, sends due greeting to the headman and cultivators residing in the village of Vaidyaka, and issues (these) orders: "Be it known to you that this village, including the land, the sky above and the nether regions below, together with . . . . has been given by us in order to gain much spiritual merit for our parents and ourselves, as an Agrahâra to the *Vaṁśapâśupatâchârya* for the sake of the lord Śrîśivadêvêśvara, dedicated by ourselves, in order to repair his temple, the village being not to be entered by our police officers,[41] and the grant to last as long as the moon, the sun, and the earth endure. You, understanding this, giving to him (*the Âchârya*) all the income, viz., the proper share (*of the produce*) and the taxes in gold and so forth, being protected by him (*the Âchârya*) alone, fearlessly following your occupations, and obeying him in respect to all work that may have to be performed, shall live there in peace. And the boundaries of this (*village are as follows*): To the east the highroad, and to the south-east the *Śivî* water-conduit and the little footpath along it, and to the south *Tenkhû*, to the west also *Tenkhû*, further to the north the *Chiśimaṇḍâ* watercourse (*tilamaka*); and further to the north-east the *Sahasramaṇḍala* field, thence as far as the (*abovementioned*) high-road. From this Agrahâra, which is enclosed by the abovementioned boundaries, the authorities shall take annually five (5) load-carriers for the Thibet service. But those, who violating this order act otherwise, or incite others to act otherwise, will certainly not be pardoned. And the kings who may come after us should protect this grant, understanding that it is 'a bridge to heaven' built by a former king for his own and others' welfare... And it has also been declared (*in the Mahâbhârata*), 'Oh Yudhishṭhira, zealously protect the (*grants of*) land given to Brâhmaṇs by former kings; oh best of kings, protecting is better than giving. The giver of land rejoices in heaven during sixty thousand years; he who interferes (*with a grant of land*), and he who permits it, will dwell in hell for as long a period.' (*This is my*) own order, and the executive officer here is prince Jayadeva. On the tenth day of the bright half of Phâlguna Saṁvat 119."

No. 13.—*Inscription of Śivadêva, dated Śrîharsha Saṁvat* 143.

This inscription is incised on a stone just outside the southern gate of the enclosure of the temple of Paśupati. I have not seen it myself. A friend in Nepâl, who used to go about with me, and to assist me in my work, sent me the impression from which the photozincograph has been prepared.

The inscription is very badly mutilated. But it is clear that it contained a grant of a village, which was given to the fraternity of Buddhist monks residing in the Śivadeva-vihâra. The name of the donor in line 3 is not distinct. It seems to me, however, that the faint traces of letters visible point to the reading given in the transcript. In favour of this reading the following additional reasons may be adduced.

Firstly, the letters exactly agree with those of the preceding inscriptions. Secondly, the grant is in favour of a monastery founded by Śivadêva. Thirdly, the *dûtaka* (l. 36) is called Śivadêva-bhaṭṭâraka, *the lord* Śivadêva. The epithet *bhaṭṭâraka* is only given to a king or to a high priest. It is not known that a priest ever exercised the office of *dûtaka*, while we have several instances where the king is his own *dûtaka*.

As to the date, the figures for 100 and for three are, though faint, distinctly visible. The middle figure I take to have been 40. But I will not dispute that it may not have been 20 or 30.

[41] I take *châṭabhaṭa* to stand for *châṭân prati bhaṭa*, lit. 'soldiers against robbers,' and to be a name of the royal police, see also the *Kumârapâlacharita*.

Transcript.

[1] – – भद्राधि – – – – – – – – – – – – – – – – – [प]शुपतिभट्टारकपादानु-
[2] गृहीतो बप्पपा[दानुध्यातः] – – – – – – – – परममाहेश्वरपरमभट्टा-
[3] रकमहाराजाधिरा[जश्री शिवदेवः कुशली] – अतयामे प्रधानपुरस्सरा-
[4] न्सर्वकुटुम्बिनः कुशल[माभाष्य] – – – – – गुप्तवभु – – – – धयि-
[5] ङ्ग्रामो भगवत्पशुपतौ सु–रितसु – – – – – – – – न सर्वे विना – – –
[6] मनुरोधार्थं – – – – – – – – – – – – – – – – –
[7] –ह्यपरः – – – – – – – – – – – – – – – – – वि-
[8] ष्टिरहितो – – – – – – – – – – – – – – – – – –
[9] भयच –
[10] पञ्चापराधकारिणां – – – – – – राजकुलानाम् – – – – कल्पत्रादि सर्व – य-
[11] स्यार्यसङ्घस्य – – – – – – शिवदेवविहारचतुर्दिगार्यभिक्षुसङ्घायास्मा-
[12] भिरतिसृष्टः सीमा चास्य पूर्वोत्तरेण श्रेष्ठिनुल्मू – श्रीगुप्तमध्यमाली तस्याः किञ्चित्पू-
[13] र्वेण बृहदाल्या दक्षिणमनुसृत्य [बृह] ह्या – मिम्पूर्वदक्षिणेन[वे]ष्टयित्वा – – – म-
[14] मार्गस्तद्दक्षिणमनुसृत्य सरलवन [ग्राममार्ग] स्त – – – – – – सृत्य – – –
[15] लिकक्षेत्रपश्चिमकोणाद्दक्षिण[पश्चि]मम्अनुसृत्य श्रीविदूरिकविहारस्य सन्धौ
[16] मरिमक्षेत्रपश्चिमाल्या दक्षिणङ्ग[त्वा] – – च्छम्भूदक्षिणेश्वराम्बतीर्थक्षेत्राणां सन्धिः
[17] – – – – – – – – – – – – – – – – दक्षिणकोणात्किञ्चित्पश्चिमङ्गत्वा मित्तम्भूमे –
[18] दक्षिणमनुसृत्य तत्पूर्वदक्षिणाल्या ः पश्चिमङ्गत्वा किञ्चिदुत्तरञ्च ततः पश्चिम-
[19] मनुसृत्य च निम्भूदक्षिणपश्चिमकोणाद्दक्षिणङ्गत्वा लोप्रिङ्गामकगौष्ठिकक्षेत्रम्
[20] दक्षिणकोणात्किञ्चित्पश्चिमङ्गत्वा ह्युंप्रिपाञ्चालिकक्षेत्रम् – – – – ल्या दक्षिणमनुसृत्य
[21] – – – – राभूमेरुत्तरपूर्वकोणे ह्युंप्रिगामी बृहत्पथस्तत्य[श्चिममनु]सृत्य ह्युंप्रि – –
[22] – – – स्त – रोधोनुसृत्य मेकणि – [स्ति]लमकस्तद्ग्राम – – – – मधिरुह्य – – –
[23] – – – – – – कसारेणोत्तरपश्चिममनुसृत्य – नी – – – – – – – – –
[24] – – – – – – [श्व]रक्षेत्रं पूर्वदक्षिणाल्याः पश्चिमङ्गत्वा लोप्रि – – – – तक्षेत्रन्ततः
[25] – – – – – – स्तस्योत्तरञ्च बृहदारामस्य पूर्वमुखे महापथः – – – – ङ्गत्वा बृह –
[26] – – – – – – – – – – कोणादधोवतीर्य वनपर्यन्तमुपादाय – – – – तस्त –
[27] – – – – – – – – स्तस्रोतोनुसारेण श्वभ्रतीर्थ – – गम्व – र्थ
[28] – – – – – – – – दारायानुसारेण श्रेष्ठि – – – – – – – लिन्या
[29] – – – – – – – ग्रहारो यदि कदाचिदार्यसङ्घस्य शि – – र्यस – – –
[30] तदा प – मा – – – – वारणीयमापणकराधिकमा – – – – – – – एवा-
[31] र्यभि – – – – – त्येवमवगतार्थैरस्मत्पादोपजीविभिरन्यैर्वायम्प्रसा[दोन्य]था न
[32] – – – – – – माज्ञामुल्लङ्घ्यान्यथा कुर्यात्कारयेद्वा – – – स्सुतरान्न मर्षणीयो
[33] मे – – – – – भूमिपालास्तैरप्युभयलोकनिरवद्यसुखार्थिभिः पूर्व-
[34] राजविहितो विशिष्टः प्रसाद इति प्रयत्नतस्तस्यक्परिपालनीय एव यतो
[35] धर्मशास्त्रवचनम्बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः यस्य यस्य यदा भूमि-
[36] स्तस्य तस्य तदा फलमिति । स्वयमाज्ञा । दूतकश्चात्र भट्टारकश्रीशिवदेवः ।
ज्येष्ठ शुक्ल दिवा त्रयोदश्याम् ।

No. 14.—*An inscription dated Śrîharsha Saṁvat* 145.

On a stone placed near a water conduit close to the temple of Manjughosha or Mînanâtha at Lalitapattana. It is very badly mutilated, and has lost a great many lines at the top. It would seem that it refers to the repairs and to the right to use a watercourse (*tîlamaka*). The name of the king who issued the edict has been lost. The *dûtaka* is the Yuvarâja, or heir apparent, the illustrious V i j a y a d e v a, and the date, the third day of the bright half of Pausha, Saṁvat 145. The letters closely resemble those of the preceding inscriptions, and leave little doubt that it belongs to Śivadeva himself.

Transcript.

[1] — — — — — — — —

[2] – – – – – स्त्रस्वान्तरेप्यमुं जानद्भिरस्माकमन्यथा – – – – – – – – –

[3] – – – – – – – प्यमुपलपनं च कुमार्या प्रसादं वि – – – – सास – – –

[4] – – – – यूपग्रामे यूचि – – – मा प्रतिपादित – – – – – – – – – –

[5] – – – – – ङ्गाख्योरगनस्तस्यान्तरे चागूतग्वनेत्पत्तिका चाघाटा – – – – – – – – –

[6] – – – – पिध – – – मपराधं कृत्वा प्रपलायितः कोट्टस्थानम – – – – – – – – –

[7] – – – निवेद्य यथापू[र्व्व]मनुष्ठातव्यं तिलमककसमीपे च – – – – – – – – –

[8] – – – – त्रौ दिवा चा – – – त्कैश्चित्तत्परिपन्थिभिरन्यैर्वा न विरोधनीयस्तद्विरोधक – – – –

[9] – – – [द्विरेवं] गृहीत्वा राजकुलमुपनेतव्याः तिलमक – – – कार्यञ्च यदुत्पद्यते – – – –

[10] [ते] नैव विचार्य निर्णेतव्यं तिलमकश्च सप्तधा विभज्य परिभोक्तव्यो गिग्वल्पाञ्चालिकैरे[को भा-]

[11] [गः] द्व्यासाञ्जापाञ्चालिकैरेको भागस्तेग्वल्पाञ्चालिकैरेको भागो यूग्वल्पा[ञ्चा]लिकैस्त्रयो भागा

[12] – – पाञ्चालिकैस्त्वेको भाग इत्येवमवगतार्थैर्भवद्भिरनुमन्तव्यमेतच्छासन – – – [म-]

[13] नागापि न लङ्घनीयो ये खेतामस्मदीयामाज्ञामतिक्रम्यान्यथा कुर्युः कारयेयु[र्वा]

[14] [स्मां]भिर्दृढं [न क्ष]म्यन्ते ये चास्मदूर्ध्वमवनिपतयो भवितारस्तैरपि पूर्व्वराजस्थितिपरिपाल-

[15] [ने] व्यवहितमनोभिर्भाव्यं [य]था चाह ये प्राक्तनावनिभुजां जगतीहितानां धर्म्यां स्थितिं स्थितिकृता[म]

[16] नुपालयेयुर्लक्ष्म्या समेत्य सुचिरन्निजभार्ययैवा प्रेत्यापि वासवसमा दिवि ते वसेयुरिति[शुभमस्तु]

[17] दूतको युवराजश्रीविजयदेवः । संवत् १४५ पौष शुक्ल दिवा तृतीयायाम् ।

No. 15.—*Inscription of Jayadêva, dated Śrîharsha Saṁvat* 153.

On a slab of black slate 4′ 4″ by 3′ 4″ placed behind the bull or Nandî, opposite to the western door of the temple of Paśupati. The stone is ornamented with a lotus and buds.

The character is a modified form of the Gupta alphabet.

Execution good. Preservation in general excellent.

Transcript.

[1] त्र्यक्षस्त्र्यय्यव्ययात्मा त्रिसमयसदृशस्त्रिप्रतीतस्त्रिलोकीत्राता त्रेतादिहेतुस्त्रिगुणमयतया त्र्यादिभिर्व्वर्ण्णितोलं । त्रिस्रोतोधौतमूर्द्धा त्रिपुरजिदजितो निर्व्विबन्धत्रिवर्गो य[स्योत्तुङ्ग]स्त्रिशूल-

[2] स्त्रिदशपतिनुतः – – – तापनोभूत् ॥ [१] राजद्रावणमूर्द्धपङ्क्तिशिखरव्यासक्तचूडामणिश्रेणीसङ्क्रान्तिनिश्चलात्मकतया लङ्काम्पुनानाः पुरीं । – – द्व[न्ध्यपराक्रमा] – – –

[3] – – – – सङ्क्रताः श्रीबाणासुरशेखराः पशुपतेः पादाणवः पान्तु वः ॥ [२] सूर्याङ्कस्मप्रपौत्रान्मनुरथ भगवाञ्जन्म लेभे ततोभूदिक्ष्वाकुश्चक्रव[र्ती] नृपतिरपि ततः श्रीविकुक्षि[र्बभूव] ।

[4] जात – – – – – – – विदितो भूमिपः सार्व्वभौमो भूतोस्माद्विष्वगश्वः प्रबलनिजबलव्याप्तविश्रान्त-
रालः। [३] राजाष्टोत्तरविङ्गतिक्षितिभुजस्तस्माद्व्यतीत्य क्रमात्सम्भूतः सगरः पतिः – – –

[5] – – – – – –[साग]रायाः क्षितेः। जातोस्मादसमञ्जसो नरपतिस्तस्मादभूदङ्गुमान्स श्रीमन्तमजी-
जनन्नरवरो भूपं दिलीपाह्वयं [४] भेजे जन्म ततो भगीरथ इति ख्यातो नृपोत्रान्तरे भूपाला – – –

[6] – – – – – –[जातो] रघोरप्यजः श्रीमत्तुङ्गरथस्ततो दशरथः पुत्रैश्च पौत्रैस्समं राज्ञोष्टावपरान्वि-
हाय परतः श्रीमानभूल्लिच्छविः॥ [५] अस्येव क्षितिमण्डनैकतिलको लोकप्रतीतो महाना –

[7] – – – प्रभावमहताम्मान्यः सुराणामपि। स्वच्छं लिच्छविनाम बिभ्रदपरो वंशः प्रवृत्तोदयः श्रीमच्चं-
द्रकलाकलापधवलो गङ्गाप्रवाहोपमः॥ [६] तस्माल्लिच्छवितः परेण नृपतीन्हित्वा प-

[8] – – – रं श्रीमान्पुष्पपुरे कृतिः क्षितिपतिर्ज्जातः सुपुष्पस्ततः। साकं भूपतिभिस्त्रिभिः क्षितिभृतां न्य-
ल्क्कान्तरे विंशतिं ख्यातः श्रीजयदेवनामनृपतिः प्रादुर्बभूवापरः॥ [७] एकादशक्षितिः-

[9] – – – – – – – – [त्य]ल्क्कान्तरे विजयिनो जयदेवनाम्नः॥ श्रीमान्बभूव वृषदेव इति प्रतीतो राजो-
त्तमः सुगतशासनपक्षपाती॥ [८] अभूत्ततः शङ्करदेवनामा श्रीधर्मदेवोप्युदपादि तस्मात्।

[10] श्रीमानदेवो नृपतिस्ततोभूत्ततो महीदेव इति प्रसिद्धः॥ [९] वसन्त इव लोकस्य कान्तः शान्तारि-
विग्रहः। आसीद्वसन्तदेवोस्माद्दान्तसामन्तवन्दितः॥ [१०] अस्यान्तरेप्युदयदेव इति क्षितीशाज्जा-
तास्त्रयो-

[11] दश [तत]श्च नरेन्द्रदेवः। मानोन्नतो नतसमस्तनरेन्द्रमौलिमालारजोनिकरपांशुलपादपीठः॥ [११]
दाता सद्गविणस्य भूरिविभवो जेता द्विषत्संहतेः कर्त्ता बान्धवतोषणस्य

[12] यमवत्पाता प्रजानामलं हर्त्ता संश्रितसाधुवर्गविपदां सत्यस्य वक्ता ततो जातः श्रीशिवदेव इत्यभिमतो
लोकस्य भर्त्ता भुवः॥ [१२] देवी बाहुबलाढ्यमौखरिकुलश्रीवर्म्मचू-

[13] डामणिख्यातिहेतिवैरिभूपतिगणश्रीभोगवर्म्मोद्धवा॥ दौहित्री मगधाधिपस्य महतः श्यादित्यसेनस्य
या व्यूढा श्रीरिव तेन सा क्षितिभुजा श्रीवत्सदेव्यादरात्॥ [१३]

[14] तस्माद्भूमिभुजोप्यजायत जितारातेरजय्यः परैः राजश्रीजयदेव इत्यवगतः श्रीवत्सदेव्यात्मजः॥ त्यागी
मानधनो विशालनयनः सौजन्यरत्नाकरो विद्वा[न्सक्त]चिराश्रयो

[15] गुणवतां पीनोरुवक्षस्थलः॥ [१४] माद्यद्दन्तिसमूहदन्तमुसलक्षुण्णारिभूभृच्छिरोगौडोड्रादिकलिङ्ग-
कोसलपतिश्रीहर्षदेवात्मजा॥ देवी राज्यमती कुलोचितगुणैर्युक्ता प्रभूता

[16] कुलैर्येनोढा भगदत्तराजकुलजा लक्ष्मीरिव क्ष्माभुजा॥ [१५] अङ्गश्रिया परिगतो जितकामरूपः
काञ्चीगुणाढ्यवनिताभिरुपास्यमानः कुर्व्वन्सुराष्ट्रपरिपालनकार्यचिन्तां यः सार्व्व-

[17] भौमचरितं प्रकटीकरोति॥ [१६] राज्यं प्राज्यसुखोर्ज्जितद्विजजनप्रत्यर्प्पिताज्याहुतिज्योतिर्ज्जात-
शिखाविजृम्भणजिताशेषप्रजापद्धुजं। बिभ्रत्कण्टकवर्ज्जितं निजभुजावष्टम्भविस्फूर्ज्जितं

[18] शूरत्वात्परचक्रकाम इति यो नाम्नापरेणान्वितः॥ [१७] स श्रीमाञ्जयदेवाख्यो विशुद्धबृहदन्वयः ल-
ब्धप्रतापः सम्प्राप्तबहुपुण्यसमुच्चयः॥ [१८] मूर्त्तीरष्टाभिरष्टौ महयितुमतुलैः

[19] स्वैर्दलैरष्टमूर्त्तेः पातालादुत्थितं किं कमलमभिनवं पद्मनाभस्य नाभेः। देवस्यास्यासनायोपगतमिह
चतुर्व्वक्त्रसादृश्यमोहाद्विस्तीर्णं विष्टरं किं प्रविकसिततसिताम्भोजमम्भोज-

[20] योनेः॥ [१९] कीर्ण्णा किम्भूतिरेषा सपदि पशुपतेर्नृत्यतोत्र प्रकामं मौलीन्दोः किम्मयूखाः शरद-
मभिनवां प्राप्य शोभामुपेताः। भक्त्या कैलासशैलाद्विमनिचयरुचः सानवः किं

[21] समेता दुग्धाब्धेरागतः किं गलगरसहजप्रीतिपीयूषराशिः॥ [२०] राज्ञः॥ देवं वन्दितुमुद्यतो
द्युतिमतो विद्योतमानद्युतिः किं ज्योत्स्नाधवला फणावलिरियं शेषस्य सन्दृश्यते।

[22] अन्तर्दूररसातलाश्रितगतेर्द्देवप्रभावश्रिया [:] किं क्षीरस्नपनं विधातुमुदिताः क्षीरार्ण्णवस्यो-
र्म्मयः ॥ [२१] विष्णोः पातालमूले फणिपतिशयनाक्रान्तिलीलासुखस्थादाज्ञां प्राप्योत्प-

[23] तन्त्यास्त्रिपुरविजयिनो भक्तितोभ्यर्चनाय । लक्ष्म्याः संलक्ष्यते प्राकरतलकलितोत्फुल्लीलासरोजं किं
वेतीत्थं वितर्कास्पदमतिरुचिरं मुग्धसिद्धाङ्गनानाम् ॥ [२२] नाली नालीकमेतन्न खलु समु-
दितं राजतो

[24] राजतोहं पद्मा पद्मासनाब्जे कथमनुहरतो मानवा मानवाभे पृथ्व्यां पृथ्व्यान्न मादृग्भवति हृतजगन्मा-
नसे मानसे वा भास्वान्भास्वान्विशेषं जनयति न हि मे वासरो वा सरो वा ॥ [२३] इतीव

[25] चामीकरकेसराली सिन्दूररक्तद्युतिदन्तपङ्क्त्या । राजीवराजीम्प्रति जीवलोके सौन्दर्यदर्प्पादिव स-
प्रहासं ॥ [२४] एषा भाति कुलाचलैः परिवृता प्रालेयसंसर्गिभिर्व्वेदी मेरुशिलेव काञ्चनमयी
देवस्य

[26] विश्रामभूः । शुभ्रैः प्रान्तविकासिपङ्कजदलैरित्याकलय्य स्वयं रौप्यं पद्ममचीकरत्पशुपतेः पूजार्थमत्यु-
ज्वलम्[42] ॥ [२५] राज्ञः ॥ यं स्तौति प्रकटप्रभावमहिमा ब्रह्मा चतुर्भिर्म्मुखैः यञ्च श्लो-

[27] घयति प्रणम्य चरणे षड्भिर्मुखैः षण्मुखः । यन्तुष्टाव दशाननोपि दशभिर्व्वक्त्रैः स्फुरत्कन्धरः सेवां
यस्य करोति वासुकिरलं जिह्वासहस्रैः स्तुवन् ॥ [२६] ख्यात्या यः परमेश्वरोपि वहते वासो

[28] दिशाम्मण्डलं व्यापी सूक्ष्मतरश्च शङ्करतया ख्यातोपि संहारकः । एकोप्यष्टतनुः सुरासुरगुरुर्व्वी-
तत्रपो नृत्यति स्थाणुः पूज्यतमो विराजति गुणैरेवं विरुद्धैरपि [२७] राज्ञः ॥ तस्येदं प्रमथा-

[29] धिपस्य विपुलं ब्रह्माब्जतुल्यं शुभं राजद्राजतपङ्कजं प्रविततं प्रान्तप्रकीर्ण्णैर्दलैः । पूजार्थं प्रविधाप्य
तत्पशुपतेर्यत्प्रापि पुण्यम्मया भक्त्या तत्प्रतिपाद्य मातरि पुनः संप्राप्नुयान्निर्वृतिम् ॥ [२८]
राज्ञः ॥

[30] किं शम्भोरुपरि स्थितं ससलिलं मन्दाकिनीपङ्कजं स्वर्गोद्भिन्ननवांबुजेक्षणधिया सम्प्राप्तमम्भोरुहम् ।
देवानां किमियं शुभा सुकृतिनां रम्या विमानावली पद्मं किं करुणाकरस्य करतो

[31] लोकेश्वरस्यागतम् ॥ [२९] राज्ञः ॥ स्रोतःस्वर्गापगायाः किमिदमवतरल्लोलकल्लोलरम्यं किं ब्रह्मोत्पत्ति-
पद्मं तलकमलवरप्रेक्षणायोपयातं । सम्प्राप्तं चन्द्रमौलेरमलनिजशिरश्चन्द्रबिम्बं किमत्रेत्येवं

[32] यद्वीक्ष्य शङ्कां वहति भुवि जनो विस्मयोत्फुल्लनेत्रः ॥ [३०] श्रीवत्सदेव्या नृपतेर्ज्जनन्या समं समन्तात्प-
रिवारपद्मैः रौप्यं हरस्योपरि पुण्डरीकं तदादरैः कारितमत्युदारम् [३१] पुण्यं पुत्रेण दत्तं शशिकर-
विमलं

[33] कारयित्वाब्जमुख्यं प्राप्तं शुभ्रं शुभञ्च स्वयमपि रजतैः पद्मपूजां विधाय । सर्व्वं श्रीवत्सदेवी निज-
कुलधवलाञ्चित्तवृत्तिन्दधाना प्रादात्कल्याणहेतोश्चिरमवनिभुजे स्वामिने स्वर्गताय [३२]
कः कुर्य्यात्कु-

[34] लजः पुमान्निजगुणश्लाघामनिर्ह्रीच्छया राज्ञा सत्कविनापि नो विरचितं काव्यं स्ववंशाश्रयं । श्लो-
कान्पञ्च विहाय साधुरचितान्प्राज्ञेन राज्ञा स्वयं स्नेहाद्भुजि बुद्धकीर्त्तिरकरोत्पूर्व्वामपूर्व्वामिमाम् ॥
[३३] योगक्षेमविधानबन्धुरभु-

[35] जस्संवर्द्धयन्बान्धवान् स्निह्यत्पुत्रकलत्रभृत्यसहितो लब्धप्रतापो नृपः दीर्घायुर्न्निरवान्निरामयवपुर्न्नि-
त्यप्रमोदान्वितः पृथ्वीम्पालयतु प्रकामविभवस्फीतानुरक्तप्रजाम् ॥ [३४] संवत् १५३ कार्त्तिक
शुक्ल नवम्याम् ॥

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[42] L. 26, read अत्युज्ज्वलं.

Translation.

1. He is the three-eyed one, the three *Vêdas* are his imperishable essence, he remains the same in the three (*divisions of*) time, he is felt in the three conditions (*of waking, sleep, and dream*), he is the protector of the three worlds, he is the primary cause of the triad (*of sacred fires*); he is fully praised by the three (*deities Brahman, Vishṇu and Rudra*) and others, because he contains the three fetters (*goodness, passion and vice*); his head is laved by the tripartite stream, (*Gaṅgâ*), himself unconquered he conquered (*the demon*) Tripura, through him the three objects (*of human life, merit, wealth and pleasure*) are accessible. He wields the mighty trident, he who is worshipped by the lord of the thrice ten gods (*Indra*) became the destroyer of . . . . .

2. May the particles (*of dust*) from Paśupati's feet protect you, which sanctify Laṅkâ's town, because they firmly cling to the multitude of glittering crest-jewels fastened to the top of Râvaṇa's row of heads[43] . . . . . and which form a garland on famed Bâṇâsura's head.

3. Now from Sûrya, the great grandson of Brahman, was born divine Manu, from him sprang Ikshvâku, from him king Vikukshi. A king who ruled over the whole earth . . . . was born from him; his son was Vishagaśva, who with his mighty host overran the universe.

4. Twenty-eight (*other*) kings passed by, then Sagara, the lord of the earth . . . . was born. His son was king Asamanjasa; from him descended Aṁśumat. That best of princes begot an illustrious king, called Dilîpa.

5. From him Bhagîratha, a famous lord of men, drew his origin. Then . . . . . kings (*ruled*). . . From Raghu, Aja was born, from him Daśaratha, who rode on a lofty chariot. After eight other kings together with their sons and grandsons had passed, illustrious Lichchhavî was born.

6. A new great race, famous in the world, the chief ornament of the earth, increasing in prosperity, brilliant like the beautiful full moon, and similar to Gaṅgâ's flood, which is to be honoured even by the gods that are great in majesty, and which bears the pure name Lichchhavi. . . . exists even now.

7. . . . . kings following after that Lichchhavi are passed over; then an illustrious holy prince, called Supushpa, was born in Pushpapura.[44] No account is taken of twenty-three kings succeeding him; then another famous king called illustrious Jayadeva arose.

8. After victorious Jayadêva eleven kings . . . . . are passed over. Then came a famous king, a follower of Sugata's doctrine, known as illustrious Vṛishadêva.

9. From him was born Śankaradêva, from him also Dharmadêva sprang. Then his son, the illustrious Mânadêva, became king, after him he who is known as Mahîdêva.

10. From him descended Vasantadêva, dear to the people like spring (*vasanta*), who finished the wars with his enemies, and was praised by his subdued feudal chiefs.

11. Afterwards came thirteen (*rulers*), sprung from king Udayadêva, and then Narêndradêva, who was proud, and whose footstool was covered with the dust from the row of diadems worn by numerous prostrated kings.

12. Then illustrious Śivadêva, honoured by men, became the husband of the earth, he who gave wealth in charity, possessed great riches, conquered his numerous enemies, gladdened his relatives, like Yama protected his subjects, greatly relieved the sufferings of pious men depending on him, and spoke truth.

13. That prince respectfully took illustrious Vatsadêvî to be his queen, as if she were Fortune, her the daughter of illustrious Bhogavarman, who was the crest-jewel of the illustrious Varmans of the valorous Maukhari race, and who by his glory put to shame

[43] This line refers to the Paurânic story, according to which Râvaṇa shook Kailâsa, taking it into his hand, and afterwards received a boon from Śiva.

[44] *i. e.* Pâṭaliputra or Paṭna.

(*all*) hostile kings, and the grand-daughter of great Âdityasena, the illustrious lord of Magadha.

14. The son of that prince, the subduer of his enemies, and of illustrious Vatsadêvî is known as illustrious king Jayadêva, unvanquished by foes. Liberal he is and keeps honour as his only riches, far sees his eye. He is an ocean of politeness, he loves and long protects virtuous men. His chest is strong and broad.

15. That king wedded, as if she were Fortune, queen Rajyâmatî, possessed of virtues befitting her race, the noble descendant of Bhagadatta's royal line and daughter of Śrîharshadêva, lord of Gauḍa, Oḍra, Kalinga, Kosala and other lands, who crushed the heads of hostile kings with the club-like tusks of his rutting elephants.

16. He, clothed in beauty, surpassing Cupid, worshipped by females adorned with beautiful girdles, and giving his mind to the duty of protecting his beautiful kingdom, lives the life of a universal emperor.

17. He holds a kingdom where all the subjects' misfortunes are conquered by the spreading flames rising from the offerings made by Brâhmaṇs who have received great happiness (*from him*), which is free from internal enemies, and which has been extended in consequence of the support of his arm, and by reason of his heroism he has received a second name Parachakrakâma (*greedy of the kingdoms of his enemies*).

18. That prince named Śrî-Jayadêva is descended from a pure and great race, has obtained greatness and acquired a large store of spiritual merit.

19. "Has a new lotus risen from the nether regions in order to worship with its eight petals the eight bodies of eight-formed (*Śiva*)? Or has the broad lotus-seat of lotus-born Brahman come from the navel of Vishṇu to be the throne of this deity (*Paśupati*), because it mistook him for four-faced (*Brahmaṇ*)?"[45]

20. "Have the ashes (*covering*) Paśupati's (*body*) been scattered, while he violently danced according to his heart's desire? Or has autumn returned imparting brilliancy to the rays of the moon on Śiva's crest? Or have the table-lands glittering with masses of snow, leaving Kailâsa's mountain, collected here out of devotion (*to Śiva*)? Or has a flood of Amṛita lovingly come from[46] the milk ocean out of affection for its kindred, the poison on Śiva's throat?"

(*The above verse is*) the king's (*own composition.*)

21. "Does the resplendent row of heads, brilliant like moon-light, belonging to shining Śesha, who dwells in the furthest recesses of the nether world, and has risen to worship divine (*Śiva*), appear here? Or do I see the waves of the milk-ocean that have come up to bathe in milk the majestic beauty of the Lord?"

22. "Or is it the full blown toy-lotus formerly held by the hand of Lakshmî, who, with the permission of Vishṇu, enjoying his ease in Pâtâla on the couch formed by the king of serpents, is hastening up devoutly to worship the conqueror of Tripura?" Thus (*uttering various questions*) the young wives of the Siddhas (*made the lotus*) a pleasant object of their guesses.

23. "Forsooth this is not a lotus composed of (*common*) fibres; I am made of silver by the king. How, oh men, can the two lotuses of Śrî and of Brahman, which do not possess a fresh brilliancy, rival me? On the broad earth not one (*flower*) like to me is found, neither in the delighted hearts of men,[47] nor in (*lake*) Mânasa; neither the brilliant sun, nor the day nor the lake produces any difference in me."

24. Thus the lotus spake as if it were proud of its beauty, showing, in derision, its golden stamina, comparable to a row of teeth dyed brilliant red with minium, to all lotuses in this world.

25. "Thinking that this throne on which the deity rests, golden like Mount Meru, was surrounded by the imperishable (*seven*) primeval mountains covered by snow (*the king*) himself

[45] This and the following verses contain a description of the gilt lotus dedicated by Jayadeva in Paśupati's temple. The Liṅga of Paśupati has, as stated above, four faces, and might, for that reason, be mistaken for Brahman.

[46] The poet wishes to describe the brilliancy of the lotus dedicated by Jayadeva, and compares it with various substances, possessing or supposed to possess extraordinary 'whiteness' as the Hindu poets say.

[47] Hindus always speak of the lotus of the soul, which has five petals of various colours, symbolical of the passions.

caused an exceedingly resplendent silver lotus with brilliant, wide-opened petals to be made for the worship of Paśupati."[48]

(*The above verse is*) the king's (*own composition.*)

26—27. "That most worshipful Sthâṇu, whom Brahman, possessed of manifest glorious majesty, lauds with his four mouths, whom six-faced (*Kumâra*) bowing at his feet, praises with his six mouths, whom ten-headed (*Râvaṇa*) even glorified by hymns from his ten mouths, whom Vâsuki with glittering necks worships devoutly, singing his praise with a thousand tongues, shines even through qualities that are opposed to each other. For though, according to report, a supreme lord, he wears the sky as his garment, he pervades (*the universe*), and (*still is*) exceedingly small; though praised as the giver of welfare, he is the destroyer (*of the world*); though he is one, he possesses eight bodies; and though he is revered by gods and demons, he dances shamelessly."

(*The last of these two verses is*) the king's (*own composition.*)

28. "May I obtain salvation, as I have caused to be made in honour of that Lord of the Pramathas, this great, beautiful, brilliant silver lotus, which resembles the lotus forming Brahman's seat, and wide extends its expanding petals, and as out of devotion I have given to my mother that merit, which I obtained (*thereby*) from Paśupati."

(*The above is*) the king's own (*composition.*)

29. "Is this a lotus from Gangâ's stream, which was growing in the water on Śambhu's head? Or (*is it*) a lotus that has come desiring to see the water-roses, newly opened in heaven? Or is it a beautiful, lovely row of cars of the blessed gods? Or is it the lotus descended from the hand of compassionate Lôkeśvara (*i.e. Avalôkiteśvara*)?"

(*The above verse is*) the king's (*own composition.*)

30. "Is this the descending stream of heavenly Gaṅgâ, beautiful on account of its restless waves? Or is it the lotus from which Brahman sprang, come to see the best of earthly lotuses? Or has the pure moon placed on Śiva's forehead approached this spot?" Such doubts arose in the minds of the people, when they gazed on it with wondering wide-opened eyes.

31. This very precious silver lotus, placed over Hara's (*Liṅga*),[49] together with the lotuses which on all sides surround it to do it honour, has been dedicated by illustrious Vatsadêvî, the mother of the king.

32. The merit (*which her son gained*) by dedicating the chief lotus that is resplendent like the rays of the moon, and (which he) presented to her,[50] as well as the merit which she herself obtained by worshipping the lotus with (*gifts of*) silver, illustrious Vatsadêvî, who is pure in thought as becomes her race, has presented to her husband, the deceased king, for his welfare.

33. What man of noble race would shamelessly praise his own virtues? Though the king is a true poet, he has not composed the verses in honour of his own race. With the exception of five verses, which the clever prince himself composed right well, Buddhakîrti, out of affection for the king, wrote the above original (*eulogy.*).

34. May the king who is able to ensure security and welfare, who takes care of his relatives, who is surrounded by loving sons, wives and servants, and who has obtained greatness, long protect, in good health and joyfully the country where the subjects are rich according to their desire, and loyal.

On the ninth day of the bright half of Kârttika, Saṁvat 153.

No. 16.—*An inscription of Jyotimalla, dated Nepâla Saṁvat* 533.

On a slab of sandstone to the left of the western door of Paśupati's temple, inside the court.

Characters Nivârî. Ornaments on the slab a trident between two Nandîs. Preservation good, but lower portion damaged. Language very incorrect Sanskṛit, and towards the end Nivârî. Nivarî portion not copied.

[48] The poet tries to prove that the lotus resembles the shrine of Paśupati. As the latter is of gold, so the centre also of the lotus is golden, and as the temple is surrounded by snowy mountains, so the petals of the lotus are made of silver.

[49] At present, too, a large silver lotus in a square frame is suspended by a chain from the ceiling just above the Linga of Paśupati. In shape it exactly resembles the picture at the head of the inscription. It is possible that it dates from Jayadeva's time, and is identical with the one described in this inscription.

[50] See above v. 28.

Transcript.

श्रीश्रीनेपालखण्डे सकलमलहरे व्यापिनं पुण्यभूमौ शंभुं श्रीवत्सलेशं परमपशुपतिं पञ्चवक्त्रस्वरूपं ।
श्रीवाग्मत्यास्तटाले वरुणदिशि वरे वासुकीनागपूज्यं [तं चाहं] नौमि नित्यं मुनिजनसकलैर्वंदितं
पादयुग्मं ॥ [१] ॥

श्रीसूर्यवंशप्रभवः प्रतापः श्रीपट्टवन्तः स्थितिमल्लदेवः ।
राजल्लदेव्याः पतिरिन्दुमूर्त्तिस्तस्यात्मजः श्रीजयधर्म्ममल्लः ॥ [२]
विद्वज्जनाम्भोजविकाशभानुर्विपक्षराजोन्नतचित्तहारी ।
श्रीवीरनारायणमूर्त्तिरेष श्रीधर्म्ममल्लो युवराजसिंहः ॥ [३]
तस्यानुजो गुणनिधिः सुकृतैकसिन्धुश्चिन्तामणिः क्षितिरुहोपमदर्शनानाम् ।
भूदेवदेवपरिपूजनसाभिलाषो भ्राता तु मध्यजवरो जयजोतिमल्लः ॥ [४]
तस्यानुजो मदनरूपसमानदेहः सत्सुन्दरीहृदयपङ्कजभानुमूर्त्तिः ।
सन्मानदानगुणलक्षणभूषिताङ्गो भ्राता कनिष्ठरुचिरो जयकीर्त्तिमल्लः ॥ [५]

उद्दण्डक्षितिपालमण्डनमणिः सन्नीतिरत्नाकरो धर्म्माधर्मविवेकचारुचतुरः श्रीशंभुभक्तः सदा ।
पुण्यानामभिलाषचित्तसततं वाञ्छाप्रदो धार्मिको देवश्रीजयजोतिमल्लनृपतिः संसारदेवीपतिः [६]

स्वस्तिश्रीश्रीपशुपतिचरणकमलधूलिधूसरितशिरोरुहश्रीमन्मानेश्वरीवरलब्धप्रसादितप्रणमदवनिपतिमुकुटकोटिपत्रांकुररुचिरचरणपल्लवचानक्यप्रभृतिविद्यावदातसमस्तराजनीतिरत्नाकरनिखिलगान्धर्वविद्यागुरुपरममाहेश्वररघुकुलकमलवनप्रकाशनैकभास्करदेवद्विजगुरुचरणाराधनैकस्वभावषड्दर्शनाराधनैकचित्तसकलार्थिजनकल्पतरुसर्वगुणैकनिधानदैत्यनारायणावतारश्रीपद्माचलशिखरोपरिधर्म्मालयस्थानाश्रितश्रीधर्म्मधातुवागीश्वरमूर्तिस्वयंभुचैत्यभग्नस्थापनमहाकीर्तिभारनतविविधविरुदावलीसमलङ्कृतश्रीश्रीरघुवंशावतंसमहाराजाधिराजपरमेश्वरपरमभट्टारकश्रीमत्श्रीश्रीजयजोतिमल्लदेवेन लक्षाहुतिमहायज्ञपूजाभिर्गणगुरुमातृगणदेवताः समाराधयित्वा श्रीदेवपट्टनमहास्थाने श्रीश्रीपशुपतिभट्टारकस्य प्रासादोपरि सुवर्णकलशावरोपणप्रतिष्ठा कृता ॥ तस्य राज्ञः ॥

जामाता जयभैरवेति नृपतिर्भूपालचूडामणिर्नानाशास्त्रविचारणैकनिपुणः सद्भारतीभूषितः ।
दाता धैर्यगुणेन भूषिततनुः सत्येन भीष्मोपमो लोके प्रीतिकरः परार्थरसिकः श्रीजीवरक्षापतिः ॥

श्रीजोतिमल्लहृदयनन्दनयक्षमल्लः सर्वाङ्गसुन्दरवपूरतिमञ्जुवाणिः ।
भक्तापुरीनगरवासितसौख्यकारी दुर्भिक्षदुःखभयहारणदेवमूर्त्तिः ॥
जयलक्ष्म्याः सुतः श्रीमान् सुनयः पुण्यवत्सलः ।
जयंतराजेति विख्यातो जयलक्ष्मीपतिः सुधीः ॥
अनेन पुण्येन च तस्य भूयात्सहस्रवर्षायुरहार्यकीर्तिः ।
नरेश्वरः श्रीजयजोतिमल्लः सत्पुत्रपौत्रैः सहभृत्यवर्गैः ॥
संवन्नेपालकाख्ये त्रिभुवनदहने कामबाणे प्रयाते
माघे शुक्ले च कामे तिथिविदिते प्रीतियोगे च पुण्ये
वारे पूषाभिधाने मकररविगते युग्मराशौ शशाङ्के
शम्भोः प्रासादशृङ्गे कनकमयध्वजं तत्र संरोहणं स्यात्

संवत् ५३३ माघ शुक्लत्रयोदशी पुनर्वसुनक्षत्रे प्रीतियोगे आदित्यवारे

Abstract.

I. Invocation addressed to Paśupati.

II. *Vaṁśâvali, Sûryavaṁśa*:—

Sthitimalla *married to* RÂJALLADEVÎ

DHARMAMALLA, Yuvarâja	JOTIMALLA md. Saṁsâradêvî	KIRTIMALLA

Yakshamalla Protector of Bhaktapurî (Bhâtgâm)	Jayantarâja	Daughter Jîvarakshâ married to Bhairava

III. Description of Jyotimalla.

The ornament of the race of Raghu, supreme king of great kings, great lord and sovereign, the illustrious, famous Jyotimalla, who is adorned by the various honorific titles (*birudâvali*), viz., 'he whose head is covered by the dust of glorious Paśupati's lotus feet', 'he who has obtained favour through a boon granted by glorious Mânêśvarî',[51] 'he whose tender feet are made resplendent by the crests of the diadems of bowing princes', 'he who is an ocean of all kingcraft (*taught*) by Châṇakya and other learned men', 'he who is master of the whole science of music', 'he who is the ardent devotee of Śiva', 'he who is the only sun able to unclose (*the flowers*) of the lotus-thicket of the race of Raghu', 'he who is intent on worshipping the feet of Brâhmaṇs', gods, and of his Gurus', 'he who is exclusively engaged in studying the six kinds of philosophy', 'he who is a tree of Paradise for needy men', 'he who is the only vessel of all virtues', 'he who is an incarnation of Nârâyaṇa for (the destruction of) the Demons', 'he who is bending under the load of fame gained by the restoration of the Tope of Svayambhû and of the image of glorious Dharmadhâtu-Vâgîsvara[52] (Manjuśrî) placed in the sanctuary on the top of famous Padmâchala'.[53]

IV. *Object of grant*, to record the dedication of a golden *Kalaśa* on the temple of Paśupati at Devapattana, on which occasion a *Lakshâhuti* was offered to Gaṇeśa and to the Mothers (*Mâtṛigaṇa*).

V. *Date*, Nepâla Saṁvat 533 (*tribhuvana dahana, kâmabâṇa*) on the 13th lunar day (*Kâmatithi*) of the bright half of Mâgha, a Sunday, under the constellation Punarvasu, while the sun stood in Makara (Capricorn) and the moon in Gemini, during the conjunction called Prîti.

No. 17.—*An inscription of Siddhinṛisiṁha of Lalitapattana, dated Nepâla Saṁvat* 757.

On a slab in the wall of a temple of Râdhâ and Kṛishṇa, standing opposite the palace in Lalitapattana. Characters Nepalese.

Language Sanskrit, and in the last portion Nivârî. Preservation good.

Transcript.

ॐ नमो गोपालाय ॥

ब्रह्मत्वे सृजते विश्वं स्थितौ पालयते हरे । रुद्ररूपाय कल्पान्ते नमस्तुभ्यं त्रिमूर्त्तये ॥ १ ॥

प्रावीण्यप्रथितः प्रतापमथितप्रत्यर्थिपृथ्वीपतिप्रोद्दामप्रमदौघलोचनपयःप्रारब्धवारांनिधिः ।

जातः श्रीहरिसिंहदेवनृपतिर्द्दाताऽवदातान्वये सम्प्राप्तः पृथुना नृपेण समतां यो वृत्तिदाता सताम् ॥ २ ॥

यस्यान्ववायजलधावुदियाय राजचन्द्रो महेंद्र इव तत्र महेन्द्रमल्लः ।

येनार्थिकल्पतरुणा गुणसागरेण राजन्वती वसुमती महती बभूव ॥ ३ ॥

यत्प्रौढप्रभवत्प्रतापपतिताः प्राकम्पिताः शत्रवो भेजुः शैलदरीं विहाय नगरीं त्यक्त्वा पुरे सुन्दरीम् ।

[51] *i. e.* Tulajâdêvî, who seems to have been Jyotimalla's Kuladevatâ.

[52] A sanctuary of Manjusrî is found bebind the Tope of Svayambhû, on a small separate bead of the hill.

[53] Padmâchala is a hill to the south-west of Kâṭmâṇḍu, on which the Tope of Svayambhû is situated, see Wright, *Nepal*, p. 23.

यस्याचारविचारपौरुषरवव्यग्रास्तमग्रा गिरस्तस्य क्षोणिपतेः प्रसिद्धमहसः केनोपमेयं यशः ॥ ४ ॥
अस्यात्मजोजनि महीतलकल्पवृक्षो राजा विराजितयशाः शिवसिंहदेवः ।
भूमीभुजा समरसीम्नि महाभुजेन क्षेमं क्षणेन रिपवो बहवो विनष्टाः ॥ ५ ॥
येन क्षोणिभुजा प्रयाणसमये पादातसैन्योच्छलद्धूलीजालसमुत्थितेन तमसा व्योमान्धकारीकृतम् ।
कूर्मो मर्म्मणि चूर्णितोपि नितरां धत्ते कथंचिद्धरां शेषः शेषदशाञ्जगाम सहसा सर्वंसहा निःसहा ॥६ ॥
तनयोस्य विनयपूर्णो बभूव कर्णोपमो भूमौ । हरिहरसिंहनरेन्द्रो वसुधाचन्द्रो बभूव[सौ] ॥ ७ ॥
अरीणान्निहन्ता यशःपारगन्ता सुशीलः समन्ताज्जयन्ताधिकश्रीः ।
स्वतातानुरूपोतितेजःसुरूपो बभूवावनीमण्डले चण्डरोचिः ॥ ८ ॥
इन्द्राणीव सुरेश्वरस्य दयिता पद्मेव पद्मापतेः वैदेहीव रघूत्तमस्य गृहिणी गौरीव गौरीपतेः ।
तस्य क्षोणिपतेर्बभूव महिषी भव्या भवानीसमा राज्ञी लालमती सती गुणवती प्रायो रतिर्भारती ॥ ९ ॥
पौरन्दरी दिगिव नूतनभानुबिम्बं सौन्दर्यकाननगजाननमम्बिकेव ।
पुत्रं पवित्रमथ सिद्धिनृसिंहमल्लं सा राजपुत्रतनया जनयाम्बभूव ॥ १० ॥
येनाकारि विपक्षपक्ष्मलदृशां दृग्वारिभिर्वारिधिर्येनाधारि जगत्त्रयोपरि शरच्चंद्रावदातं यशः ।
बाल्योपक्रम एव विक्रमवतस्तस्याधुना पौरुषे श्रीमत्सिद्धिनृसिंहमल्लनृपतेर्युद्धे समर्थो हि कः ॥ ११ ॥
यद्भूमीपालगङ्गाजलविमलयशःपूरकर्पूरपूरैः ब्रह्माण्डे पाण्डुरेऽस्मिन्समजनि रजनीनायको निष्कलङ्कः ।
तत्किं भूसेवकोभून्मुखकमलमिषादेष यस्यामृतांशुः सोयं दीर्घायुरास्तामधिधरणिमणिः सिद्धिपूर्वो नृसिंहः ॥ १२ ॥

दानाल्पीकृतकल्पवृक्षगरिमा सीमा च तेजस्विनां श्रीमानद्भुतकीर्तियुक्तमहिमा भीमानुजः साहसे ।
दोर्दण्डद्वयचण्डिमान्तगलितप्रत्यर्थिपृथ्वीपतिः श्रीमत्सिद्धिनृसिंहमल्लनृपतिर्वर्त्तते सर्वोपरि ॥ १३ ॥
प्रातिष्ठयं च युधिष्ठिराधिकतरं निष्ठा वसिष्ठाधिका कीर्त्तिः कार्त्तिककृत्तिकापतिमतिस्तस्याधिका वर्त्तते ।
वाणी व्याससमा रमा स्थिरतमा रामाभिरामाकृतिः श्रीमत्सिद्धिनृसिंहमल्लनृपतेः किन्नाम यन्नाद्भुतम् ॥१४॥
कदाचिदेतेन महोन्नतेन मठः कृतः कोपि धनैरनेकैः ।
श्रीबालगोपालविरामभूमिर्विकुर्वतामर्त्यधरा जगत्याम् ॥ १५ ॥
यो मेरुमन्दरमहेन्द्रहिमाद्रिविन्ध्यकैलासशैलशिखरभ्रममातनोति ।
किञ्चास्य हेमकलशानवलोक्य देवैः सन्दिह्यते कनकधामनि पर्वतेन्द्रे ॥ १६ ॥
हर्षान्नेपालवर्षे स्वरशरतुरगैरङ्किते फाल्गुनीये पक्षे प्राप्ते बलक्षेमरगुरुदिवसे शङ्करर्क्षे दशम्याम् ।
चक्रे जाम्बूनदीयैर्गुरुतरकलशैर्भास्वरैरेकविंशैः नेपालक्षोणिपालः प्रथितभुजबलो भूषणं तन्मठस्य ॥१७॥
युद्धारम्भः कृतोस्मिन्नपि शुभदिवसे शत्रुभिर्युद्धशौण्डैर्दुष्टैः कोटोवरुद्धः कुटिलनृपभटैरद्भुतैः कोटिसंख्यैः ।
लीलामात्रेण शत्रूनपनयत तदा पार्थिवः पार्थतुल्यः कोटं निर्मोचयित्वा नमुचिरिपुरिवानन्दसन्दोहमाप ॥१८॥
राजसूय इवारब्धो मध्यस्थेन महीभुजा । विशिष्य शेषनागोपि न शक्तो यस्य वर्णने ॥ १९ ॥
आचार्यो यत्र मर्यादाधैर्यौदार्यदयानिधिः । विश्वनाथ उपाध्यायो विश्वनाथ इवाभवत् ॥ २० ॥
यो मेरुभूधर इवातिगुरुर्गरिम्णा योसौ महार्णव इवातिमहान्महिम्ना ।
यो व्यासवद्विविधवैदिकमन्त्रपाठे यो निष्ठया भुवि वसिष्ठमहर्षिकल्पः ॥ २१ ॥
यात्रायाता मज्जुयंतः कियन्तो विद्यावन्तो जज्जपूकायिवन्तः ।
नानादिग्भ्यः पण्डितैरभ्युपेतं सत्रे तस्मिन्मंडपं मण्डितं यैः ॥ २२ ॥
द्वास्थातारौ कल्पितौ तत्र सत्रे द्वौ द्वौ द्वारि द्वारि देवर्षितुल्यौ ।
भूषाभूतो विद्विषां दर्पहन्ता नेता तेषां विश्वनाथो मनीषी ॥ २३ ॥
आरब्धे शिबिना नृपेण विधिना सत्रे पुरा गौरवादग्रेः खाण्डवखण्डनं समतनोद्ब्राण्डीवकोदण्डवान् ।

अस्मिन्सिद्धिनृसिंहमल्लनृपतेः सत्रे घृताजीर्णतः किम्भूयासमितीव मुञ्चति शिखी बाष्पानि धूमच्छलात् ॥२४॥
चत्वारिंशदिनान्यासीन्महासोमो महोत्सवः ।
श्रीमत्सिद्धिनृसिंहेन कलिकर्णेन कारितः ॥ २५ ॥
सम्भारः सर्व्ववस्तूनां राजसूये यथा श्रुतः ।
तथैव तत्र सत्रेपि जातस्तदधिकोपि वा ॥ २६ ॥
रत्ने स्वर्णे गवादौ करितुरगधने भूषणे दिव्यवस्त्रे दासीदासे निवासे विविधरसमये भक्ष्यमात्रे पवित्रे ।
चत्वारिंशद्दिनानि क्षितिपकुलमणेरास्यपद्मे प्रसन्ने वाणी तत्रोल्ललास प्रतिपलमधिका देहि देहीति मात्रा ॥२७॥
पामरीवलयकुण्डलादिकं दृष्टपूर्वमपि येन न क्वचित् ।
तेन तत्र नृपतेः प्रसादतो भिक्षुणा निजतनौ समर्थितम् ॥ २८ ॥
दिव्यान्येव गृहाणि दिव्यवसुधारत्नानि दिव्याम्बरं दिव्यान्येव विभूषणानि सदयो दिव्यानि रत्नानि च ।
नेपाले प्रचरन्ति यानि वसुधावस्तूनि दिव्यान्यसौ श्रीमत्सिद्धिनृसिंहमल्लनृपतिः सर्वाणि तान्यार्पयत् ॥ २९ ॥
यानि दृष्टानि वस्तूनि न श्रुतानि कदाचन ।
तानि दत्तानि सर्वाणि तत्र सत्रे महीभुजा ॥ ३० ॥
येनाकारि जगत्त्रयोपरि मठो होमोपि कोट्याहुतिर्दत्ता स्वर्णशतद्वयी प्रतिदिनं किंकिन्न दत्तं धनम् ।
दत्तस्तण्डुलपर्वतोपि विधिना कल्पद्रुमोप्यद्भुतः श्रीमत्सिद्धिनृसिंहमल्लनृपतिः कर्णावतारो ध्रुवम् ॥ ३१ ॥
विद्यावन्तः कियन्तो विविधगुणभृतः केपि विद्याविहीना नानादिग्भ्यः समेताः श्रुतनृपतिगुणा भिक्षवो लक्षसंख्याः ।
तेषामन्नैः सुवर्णैः सुललितवसनैर्भूषणाद्यैर्द्धनौघैर्दारिद्र्यं वारयित्वा नृग इव मुमुदे देवकल्पोवनीन्द्रः ॥ ३२ ॥
कर्णः कन्यातनूजो बलिरपि विदितः किन्तु दैतेयजन्मा पाषाणो देवतानां मणिरजनि महादारू देवद्रुमोपि ।
भ्रान्तो राजा नृगोपि प्रथितभुजबलो भार्गवो मातृहन्ता कोन्यो धन्यो वदान्यो जगति विजयते सिद्धिपूर्व्वा-नृसिंहात् ॥३३॥

नृत्यानि गीतानि मनोहराणि वाद्यानि हृद्यानि च कातुकानि ।
अन्नानि वस्त्राणि विभूषणानि सर्व्वाणि जातानि च तत्र सत्रे ॥ ३४ ॥

यावच्चंद्रदिवाकरावुदयतो यावन्महीमण्डलं
यावत्पर्वतनन्दिनी पशुपतेरुत्सङ्गमालिंगति ।
यावज्जन्हुकलिन्दयोरपि सुते तावद्धरीवर्त्ततां
श्रीमत्सिद्धिनृसिंहमल्लनृपतेरेषा यशोवल्लरी ॥

॥ अथ नेपालभाषा लिख्यते ॥

सम्वत् ७५७ फाल्गुणमासे शुक्लपक्षे दशम्यां तिथौ आर्द्रापरपुनर्वसुनक्षत्रे आयुष्मान्योगे बृहस्पति वासरे थ्व कुन्हु कोट्याहुति यज्ञ याङन देवता स्थापन याङन नियछपु गजुरि छास्यं देवो दयकाव आय-प्रयाय दुंता । रोव ७ पोवि वूं रोव न्हेस पविखं ३ खोगागार वूं रोव श्लंपि १४ तवधर वूं करख छि १ थंथ छे बाटिका थ्व तेया वरसानन नित्यपूजा निश्रावहोम याङन वुंसाधन वुगंयातन इंद्रयातन मतं छोपके स्वन्हेतो धारे कार्त्तिक लछि घेर प्र छि धारेण जलदेवा छोयके कृष्णाष्टमी कुन्हु चाक्रमतं छोयके थ्वते जुलो भूय रोव गुं ९ यंप्याको वूं रोव च्या ८ काका पलि रोव श्लनछि १२ गुस्तलको वूं रोव न्हेस ७ खोमोरु वूं थ्वत वूया वरसानन फाल्गुनशुक्लपूर्णमासीप्रतिपत्संधिस दोलयात्रा ज्येष्ठ शुक्लपूर्णिमा कुन्हु स्नान-यात्रा आषाढ शुक्लद्वादशी कुन्हु शयनपूजा देवशयन याचके श्रावण शुक्लद्वादशी कुन्हु पवित्रारोहण श्रावण कृष्णाष्टमी कुन्हु जन्माष्टमीपूजा चाक्रमतं छोयके कार्त्तिक शुक्लद्वादशी कुन्हु उत्थान पूजा वारी

ब्राह्मनेयातं दंशं गुये फं ९० जाक्य विय थ्व छपतक जुरो । भूय रोव श्लंखू १६ थ्वे वूं रोव स्व थ्वां वूं थ्वतेय वरसानन कार्तिक लछि चेकन कुड घुन ६ । श्लंछिनियपात १२० चाकमतं च्छोयके माल भूय निश्राव दछिना यात मगाडाव तंडा रोव डा ५ न्यंखुवुं-

Abstract.

I. *Invocation* to Gopâla (vs. 1.)

II. *Vaṁśâvali* (vs. 2-14.):

Harisiṁha
in whose family was born
|
Mahendramalla
|
Śivasiṁha
|
Harihara siṁha married to Lâlamatî
|
Siddhinṛisiṁha [N.S. 757 A.D. 1637]

III. *Object of inscription*, to record the dedication of a temple (*maṭha*) of Bâla-Gopâla (Kṛishṇa), which was ornamented by twenty-one spires and *kalaśas* (vs. 15-17). On the day of the dedication the king fought certain unnamed enemies, who besieged the fortress (of Lalitapattana), and drove them off (vs. 18). These two auspicious events were celebrated by offering a *Koṭyâhuti* (Tântrika) sacrifice (vs. 31) under the superintendence of Viśvanâtha, the king's Upâdhyâya (vs. 20), and by giving daily two hundred gold mohars (*svarṇa*) (vs. 31) during forty days (vs. 25) to the priests, by presenting 'a mountain of rice'[54] (*taṇḍulaparvata*) and 'a tree of paradise'[55] (kalpadruma), food and other gifts to Brâhmaṇs and beggars. The Nivârî portion mentions the details of the grants and allowances made to the temple, viz.:

1. A field (*vuṁ*) called *Povi* of seven *Ro* or $\frac{7}{16}$ of a *Bîga*,[56] about one-third of an acre.
2. A field (*vuṁ*) called *Pavikham* of seven *Ro*.
3. A field (*vuṁ*) called *Khorâgâr* of three *Ro*.
4. A field (*vuṁ*) called *Thavadhara* of fourteen *Ro*.
5. An irrigable field of inferior quality (*kharakha chhi vâtikâ*) called *Thanthachhe* for the purpose of the daily worship of the Niśrâva homa, of illuminating the temple (*châkramataṁ*) for three days every year on the occasion of the festivals (*ỳâtan*) of Matsyendranâtha and Indra, of burning daily one *Pala* (*pla*) of Ghî during the month of *Kârttika*, of illuminating the temple on the Krishṇajanmâshṭamî (*Śrâvaṇa vadi* 8).

Further;

1. A field (*vuṁ*) called *Yampyâko* of nine *ro*.
2. A field (*vuṁ*) called *Kâkâpali* of eight *ro*.
3. A field (*vuṁ*) called *Gustalako* of twelve *ro*.
4. A field (*vuṁ*) called *Khomor* of seven *ro*, for the purpose of swinging the image of Kṛishṇa (*dolayâtrâ*) in the interval between the 15th lunar day of the bright half and the 1st of the dark half of Phâlguṇa (March), of bathing the image (*snânayâtrâ*) on the full moon of Jyeshṭha, of putting the image to bed and of worshipping his bed (*śayanapûja*) on the 12th of the bright half of Âshâḍha, tying the *Pavitras* or three hundred and sixty threads round the neck of the image on the 12th of the bright half of *Śrâvaṇa*, of worshipping and of illuminating the temple on the Kṛishṇajanmâshṭamî, and of giving to the Brâhmaṇs who perform the ceremony of *Utthâna* (waking the god) on the 12th of the bright half of *Kârttika* ninety *phaṁ* (or *pâthîs*)[57] of rice.

[54] Hemâdri, *Dânakhaṇḍa*.
[55] See *Matsyapurâna*, adhyâya 277.
[56] At present the Nepalese reckon 25 *Ro* to a *Bîga*, but in olden times a *Bîgâ* contained 16 *Ro* only.
[57] The Nepalese pâthîs holds, according to Wright (p. 298) 8 pounds avoirdupois, according to Paṇḍit Bhagvânlâl 3 shers of 76 tolas each.

Moreover:

1. A field (*vuṁ*) called *Thve* of sixteen *ro*.

2. A field called *Thvâṁ* of three *ro*, for the purpose of expending in the month of *Kârttika* daily six *kuḍas* of oil, and of providing with that quantity 20 lamps;

Finally, a field called *Nyakhu* of five *ro*, for the purpose of giving fees and food to the Brâhmaṇs.

IV. *Date*, the tenth lunar day of the bright half of Phâlguṇa, Nepâla Saṁvat 757 (A.D. 1635), a Thursday, conjunction *Âyushmân*, under the Ârdra and Punarvasu constellations (vs. 17 and beginning of Nivârî portion).

No. 18.—*An inscription of Pratâpamalla of Kâṭmâṇḍu, dated Nepâla Saṁvat* 769.

On a slab in the wall near the southern door of a temple of Vishṇu close to the royal palace in Kâṭmâṇḍu. This temple is apparently the building mentioned in the inscription. It is an octagon, and has three stories.

Characters Nivârî; language Sanskrit, and Nivârî in the concluding portion, which has not been copied.

Transcript.

आसीच्छ्रीसूर्यवंशे रघुनृपकुलजो रामचन्द्रो नृपेशः तद्वंशे नान्यदेवोवनिपतिरभवत्तत्सुतो गङ्गदेवः ।
तत्पुत्रोभून्नृसिंहो नरपतिरतुलस्तत्सुतो रामसिंहस्तज्जः श्रीशक्तिसिंहो धरणिपतिरतो भूपभूपालसिंहः ॥ १ ॥
तस्मात्कर्णाटचूडामणिरिव हरयुत्सिंहदेवोस्य वंशे भूपः श्रीयक्षमल्लो नरपतिरतुलो रत्नमल्लोप्यमुष्मात् ।
तस्माच्छ्रीसूर्यमल्लो ह्यवनिपतिरभूत्तत्तनूजोमराख्यो मल्लोभूत्तस्य पुत्रो रिपुगणविजयी श्रीमहेन्द्राख्यमल्लः ॥ २ ॥
तस्माच्छिवसिंहोभूद्धरिहरसिंहसुतस्तस्मात्
तस्माल्लक्ष्मिनृसिंहो नरसिंहपराक्रमः — — — ॥ ३ ॥
तस्मात् श्रीमत्प्रतापो नरपतिरभवद्भूपभालावलीषु न्यस्यत्पादारविन्दद्वयरसविलसद्रेणुभिर्भूषणानि ।
योकार्षीत्कूतिखासाकिरमिति स्ववशे भोट्टभूपस्य देशाञ्जग्राहैवावदीनं प्रतिदिनमपरे यं भजन्ते नरेशाः ॥ ४ ॥
भक्तग्रामनरेशमल्लनृपतिर्दत्त्वेमेनं भिया भेजेसौ वसुधां जहार सुदृढं सं [धार्य] दुर्गं पुनः ।
श्रीमद्डुम्बरशाहंभूपतिबलं विध्वस्य हत्वा बलं श्रीमत्सिद्धिनृसिंहमल्लनृपतेर्जग्राह दुर्गावलीम् ॥ ५ ॥
आस्ते काप्यमरावतीव विलसद्दन्तीन्द्रदिव्यांगना युक्ता स्वर्णमयी विहारनगरी सा राजधानी परा ।
श्रीमच्छ्रीकमलाधिका मधुरतेरिन्द्रेण तुल्यस्य च प्रत्यर्थिव्रजनिर्जितस्य नवपुन्नारायणस्यापि च ॥ ६ ॥
लक्ष्मीनारायणस्तस्माद्वीरनारायणस्ततः
पुत्री रूपमती तस्य प्राणनारायणः सुतः ॥ ७ ॥
सेयं रूपमती सती गुणवती स्वर्णद्युतिः सन्मतिर्माद्यत्कुञ्जरगामिनी प्रणयिनी साक्षात्परा रुक्मिणी ।
आसीत्सर्वगुणा पितुर्नरपतेः श्रीमत्प्रतापस्य सा पत्नी प्राणसमा यथा जलनिधेः पुत्री जगत्पायिनः ॥ ८ ॥
कर्णाटी रङ्गघाटी कुचकनकघटी कामलीलैकवाटी स्वर्णालङ्कारकोटी हरिसदृशकटी चारुदेहानुपाटी ।
नाम्ना राजमती महारसवती भूपप्रतापस्य सा भूता भोगवधूटिका किल हरेर्भामेव जीवाधिका ॥ ९ ॥
स्वर्गार्थं कृतवान्प्रतापनृपतिः सद्योषितोरेतयोः प्रासादं वसुपत्रपद्मसदृशं शृङ्गाष्टकैः शोभितम् ।
नानाचित्रविराजितं समभिदं सद्वैजयन्तेन वै होमाद्यैरकरोच्छ्रुतिस्मृतिमतैरस्य प्रतिष्ठाविधिम् ॥ १० ॥

संवत् ७६९ फाल्गुन शुक्ल षष्ठ्यां तिथौ अनुराधानक्षत्रे हर्षणयोगे बृहस्पतिवासरे.

Abstract.

I. *Vaṁśávali.* In the Solar race, in the family of Raghu, was born RÂMA. In his family was born—

Nânyadêva
|
Gangadêva
|
Nṛisiṁha
|
Râmasiṁha
|
Śaktisiṁha
|
Bhûpâlasiṁha
|
Harasiṁha[58]

In his family was born—

Yakshamalla
|
Ratnamalla
|
Sûryamalla
|
Amaramalla
|
Mahendramalla
|
Śivasiṁha
|
Hariharasiṁha
|
Lakshminṛisiṁha
|
Pratâpa
married to Rûpamatî and Râjamatî.

Pratâpa took (vs. 4-5) the province of Kûtikhâsâkiram from the Bhoṭṭas, *i.e.* the Thibetans, he took Evâvadîn prisoner. The king of Bhâtgâm Nareśamalla (Narendramalla) presented him with an elephant. He defeated the army of Ḍambarashâh, an ancestor of the present Nepâlese Gorkhâ line, who ruled over Gorkhâ in 1633-42 A.D. He defeated the army of Siddhinrisiṁha (No. 17) of Lalitapattana, and took his fortresses. Rûpamatî was descended from the Râjas of Vihâra (Behâr), whose line is given as follows:

Nârâyaṇa
|
Lakshmînârâyaṇa
|
Vîranârâyaṇa
|
Rûpamatî | Prâṇanârâyaṇa.

[58] The name is given as Harayutsiṁha, which for metrical reasons has probably been used for Harasiṁha.

Pratâpa's second wife R â j a m a t î came from a Karṇâṭa family.

II. *Object of the inscription*, to record the consecration (*prâtishthâ*) of an octagonal (*vasupatrapadmasadṛisa*) temple with eight Śikharas (*śringa*) built for the sake of the two queens, on which occasion the usual *Homas* were offered.

III. Date, the sixth lunar day, of the bright half of Phâlguna (Nepâla) Saṁvat 769, a Thursday, under the constellation *Anurâdhâ*, conjunction *Harshaṇa*.

No. 19.—*An inscription of Pratâpamalla, dated Nepâla 778.*

On a slab of black stone, 4′ 9″ by 2′ 6″, standing in the court of the temple of Paśu-Pati, decorated by a *triśûl* between two Nandîs. Letters Nivârî, language Sanskrit. Preservation good.

Transcript.

श्री ३ भवानीशङ्कराभ्यां नमः

नत्वा गिरीन्द्रतनयां प्रलयानलाभां भालोल्लसल्ललितचन्द्रकलाभिरामाम् ।
मल्लप्रतापनृपतिः स्वकुलप्रकाशां वंशावलीं सुतनुते विमलां कवीन्द्रः ॥ १ ॥
श्रीविष्णोर्नयनाम्बुजात्त्रिजगतीपापान्तकर्त्ता रविः प्रोद्भूतस्तिमिरौघवारणघटाविद्रावणः केसरी ।
कालाकाशदिशां प्रकाशनिपुणः कन्दर्प्पदर्प्पापहस्सानन्दं सरसीरुहेषु तनुते मैत्रीं विचित्राकृतिः ॥ २ ॥
गाम्भीर्य्यादिगुणेन सागरसमो धैर्येण विन्ध्याचलः सौन्दर्यप्रकरेण दैत्यदलनो रूपेण कामोपमः ।
जातो भूमितले ततोतिविमले वैवस्वताख्यो मनुर्मर्यादा रचिता सतां समुचिता कीर्त्तिप्रदा येन वै ॥ ३ ॥
तद्वंशे विमले बभूव धरणीचन्द्रो दिलीपो हि यो देवेन प्रमथाधिपेन तुलनां प्राप प्रचण्डे रणे ।
यस्य प्रौढतरप्रतापदहने नित्यं द्विषः शेरते दृष्ट्वा तस्य कलेवरं सुविमलं कामेन दग्धं वपुः ॥ ४ ॥
जातस्सन्नृपसत्तमो रघुरिति ख्यातस्ततो वीर्यवान् बाणाग्रैः परिमथ्य शक्रहृदयं कीर्त्तिः स्थिरा स्थापिता ।
यस्य प्रौढतरप्रतापपवनत्रासेन सद्यः कृता वृष्टिस्तेन धनेश्वरेण ललिता कार्त्तस्वरी भूतले ॥ ५ ॥
जातो भूपवरस्ततः कलिहरः श्रीमानजो वीर्यवान् दुष्टानां किल दर्प्पणहारणविधौ प्रोद्भूतकण्ठीरवः ।
सिष्टानां प्रतिपालकः प्रतिपलं दानैः — — — म्मनः पश्चादिन्दुमतीवियोगजनितक्लेशाब्धिमध्येपतत् ॥ ६ ॥[59]
जातो देवतनुस्ततो दशरथः कन्दर्प्पदर्प्पापहः सेनापत्यमुपेत्य पङ्कपतितः शत्रुः कृतो निर्भरः ।
क्रूरः कोपरतः प्रसारितभयो भेत्तुं गतः कृत्तिकां पापे संसक्तचित्तः शनिरपि सहसा स्तंभितो येन मार्गे ॥ ७ ॥
जातस्सत्तनयो महानययुतो रामोभिरामाकृतिः दानेन प्रचुरेण वर्द्धितगुणः ख्यातस्त्रिलोकीतले ।
बध्वा यो जलधिं निशाचरभटान्निर्जित्य लङ्कापुरीं गत्वा रावणराक्षसं कलिकरं हत्वा वशे लब्धवान् ॥ ८ ॥
तत्पुत्रः सूर्यतुल्यो लव इति विदितो प्रोल्लसद्दानपुण्यैर्जातो भूचक्रशक्रः प्रथितगुणचयः सम्मतस्सज्जनानाम् ।
शत्रूणां शासकोसौ प्रबलरणधराधारणादत्तभारो धर्म्मात्मा देवतुल्यो दशरथतनया निर्जिता येन संख्ये ॥ ९ ॥
जातः श्रीहरिसिंहदेवनृपतिः प्रौढप्रतापोदयः तद्वंशे विमले महारिपुहरे गाम्भीर्यरत्नाकरः ।
कर्त्ता यः सरसामुपेत्य मिथिलां संलक्ष्य लक्षप्रियो नेपाले पुनराढ्यवैभवयुते स्थैर्यं विधत्ते चिरं ॥ १० ॥
मानिक्यप्रतिमप्रतापपटलैरादीप्तलोकत्रयो मुक्तापंक्तिसहस्रशोभनयशोवृन्देन संशोभितः ।
पक्षत्याकृतिकर्णवारणगिरिग्रामावनव्याकुलः पारावारमिवेह यः परिहसन्नाधाय चित्तेच्युतं ॥ ११ ॥
तत्पुत्रो यक्षमल्लः प्रबलरिपुहरः कर्णतुल्योवनीशः सर्व्वासां नागरीणां नयनसुखकरस्सर्व्वदस्सज्जनानाम् ।
प्रोद्यद्दोर्दण्डचण्डाहतनिशितमहाखड्गपातैर्विपक्षान् क्षिप्त्वा सद्यः क्षितीशान्क्षितितलविषये प्रोल्लसत्कीर्तिचन्द्रः ॥ १२ ॥
तस्माच्छ्रीरत्नमल्लः समजनि विबुधाराधने दत्तबुद्धिर्द्दन्तीनां दानकर्त्ता प्रबलरिपुकुलोत्सादने पार्थतुल्यः ।
यद्दानाम्बुप्रवाहप्रकरविकसितां वाहिनीं वीक्ष्य नूनं गंगासंगात्प्रवृद्धं प्रचलजलनिधिः प्रेमगर्व्वम्मुमोच ॥ १३ ॥

[59] Vs. 6 read शिष्टानां ; Vs. 11 read माणिक्य° ; Vs. 13, दन्तिनां is the recorrect form which the royal poet probably found inconvenient on account of the metre.

यो नु प्रौढतरान्निहत्य धरणीपालान्महासङ्गरे गत्वा कान्तिपुरं चकार विमलं राज्यन्तु स्वर्गोपमम् ।
श्रीसिद्धिर्हरपूर्विका हरवधूराराधनैस्तद्वशे जाता भावहता मुदा सुविदिता चाद्यापि या तिष्ठति ॥ १४ ॥
प्रोद्यत्प्रौढप्रतापप्रचुरपरिलसत्कुंकुमक्षोदपूर्णः कीर्णः पाटीरपंकैः सितकरकिरणाकारकीर्त्तिप्रतारः ।
मित्राणामत्र शैत्यं किमपि विरचयन्पूर्वपूर्वागतानां तत्पुत्रः सूर्यमल्लो नरपतितिलकः प्रादुरासीत्प्रवीरः ॥ १५ ॥
तस्मान्मल्लनरेन्द्रनामधरणीपालो बभूव प्रभुः प्रोद्भूतप्रबलप्रतापदहनज्वालावृताहस्करः ।
यस्याराति[नि]तम्बिनी सुचकिता शुष्यन्मुखाम्भोरुहा स्थित्वा पर्व्वतगह्वरेतिविषमे दैन्यं सदाभ्यस्यति ॥ १६ ॥
पुण्यैर्घैर्जपयज्ञदानविपुलैर्गौरीपदार्चाफलैः संजातस्तु महीन्द्रमल्लवसुधारत्नं ततस्तत्सुतः ।
येनेमां किल काश्यपीं वसुमतीं रत्नेन पूर्णां वरां दत्त्वा भूमिसुराय स्वर्गभवने कीर्तिः स्थिरा स्थापिता ॥ १७ ॥
श्रीग्रामे भक्तपूर्वे विनिहितसहसावासरूपप्रतिष्ठां भावैर्निर्जित्य देवीं कलिकलुषहरीं दैत्यदर्पापहन्त्रीम् ॥
आनीय स्वर्गतुल्ये रचितगृहवरे स्थापिता येन पूर्वे नित्यं तत्पूजनेन त्रिभुवनललितां सिद्धिमुग्रामवाप ॥ १८ ॥
तस्माच्छ्रीशिवसिंहनामनृपतिर्जातो धरामण्डले नेपालक्षितिपालभालतिलकः कन्दर्प्पदर्प्पापहः ।
संसारार्णवतारणाय सततं नित्यं भवानीपदध्याने दत्तमनाः समस्तविदुषां मध्ये प्रसिद्धक्रियः ॥ १९ ॥
वैरिस्त्रीनयनाब्जनिर्गतजलैर्धाराम्बुभिर्येन वै शस्ताः सान्द्रकबन्धरन्ध्ररुधिरैर्नद्यः समासादिताः ।
तासां संगमसंभवं सुविमलं तीर्थं प्रयागाह्वयं । यत्र स्नानकृता प्रलब्धमनिशं शत्रुक्षयं सत्फलम् ॥ २० ॥
तस्माद्धरिहरसिंहो नरपतिसिंहो बभूव भूपालः ।
गच्छति जलनिधिपारं कीर्तिरेकाकिनी यस्य ॥ २१ ॥
धत्ते गैरिकरागविभ्रमभयं यस्य प्रतापोत्करो यत्कीर्तिर्गुणपर्वतोपरिसरी कौतूहलं यच्छति ।
एतेनैव तु हेतुनास्य तु गुणान्विज्ञाय शैलोत्तमान् दूरस्थाः प्रपलाय्य सन्निधिममी कुर्वंति यद्वैरिणः ॥ २२ ॥
श्रीलक्ष्मीनरसिंहनामनृपतिस्तस्मादभूत्सन्मतिः बाणाग्रैः परिपन्थिमन्थनकरः कारुण्यपुण्याकरः ।
यन्दृष्ट्वा खलु वैरिवर्गवनिता कम्पाकुला सर्वदा प्राणेशस्य सुजीवितं मम विभो देहीति संयाचते ॥ २३ ॥
अष्टाशास्वपि यत्प्रतापतपनस्यालोक्य नित्योदयं दीप्तात्मापि दिवानिशं भृशमहो विश्वान्धकारापहम् ।
आत्मानं सहसा समीक्ष्य मनसा हीनं हठाद्गर्हयन् सायं सायमयं स्वयं दिनमणिर्द्दीनोम्बुधौ मज्जति ॥ २४ ॥
श्रीलक्ष्मीनरसिंहभूपतिदिवप्रस्थानकालोद्यते देवैः शंखमृदंगभेरिपटहध्वानैर्दिशः पूरिताः ॥
प्रौढाः शूरतराः प्रदारितरिपोर्ब्रह्माण्डचण्डोल्लसन्मार्गेणैव विनिर्गताः सुयमिताः प्राणास्त्रयोस्यामलाः ॥ २५ ॥
तत्पुत्रोसौ कवीन्द्रः क्षितिपतितिलकः श्रीप्रतापाभिधानः संग्रामे वैरिवर्गप्रबलतरलसद्दर्पदावानलाभः ।
तर्कालंकारकोशादिकसकलमहाशास्त्रमार्गप्रवीणो नानागद्यानवद्यासुललितकवितानर्त्तकीरङ्गभूमिः ॥ २६ ॥
मेदिन्यामुदधौ सरस्सु सरिताम्मध्ये गिरौ कानने यस्य प्रौढतरप्रतापतपनस्यालोक्य दीप्तिं पराम् ।
अत्युत्कर्षमवेक्ष्य संप्रति समासाद्यापकर्षंश्चिरादैवैः खर्वयशाः प्रशाम्यति हठान्ममः समुद्राम्भसि ॥ २७ ॥
दृष्ट्वा तस्य प्रतापं तपनमनुपमं हन्त हृष्टो विवस्वान्मेने ब्रह्माण्डभाण्डभ्रमणविधिकृतं श्रान्तमेव श्रमौघम् ।
व्यस्ताहोरात्रिभेदं त्रिभुवनभवनं व्याप्तमेनं विदित्वा किञ्चायं चक्रवाकः शिथिलयति शुचं सर्वतः सर्वबीजं ॥ २८ ॥

शस्त्रे शास्त्रवरे सदा सुखकरे सङ्गीतविद्यावरे सानन्दं किल केलिकर्म्मकुशलव्यापारकण्ठीरवः ।
स्वर्गे भूमितले तथा दशदिशाप्रान्ते गिरौ कानने कोप्यस्तीति निगद्यते मम समो राजेन्द्रचूडामणिः ॥ २९ ॥
नेपाले संवतेस्मिन्हयगिरिमुनिभिः संयुते माघमासे सप्तम्यां शुक्लपक्षे रविदिनसहिते रेवतीऋक्षराजे ।
योगे श्रीसिद्धिसंज्ञे रजतमणिलसत्स्वर्णमुक्ताप्रवालैरेकीकृत्य प्रदत्तं हयशतसहितं येन दानं तुलाख्यम् ॥
इति श्रीमहाराजाधिराजश्रीश्रीराजराजेन्द्रकवीन्द्रजयप्रतापमल्लदेवविरचिता निजवंशावली समाप्ता
माधुर्यादिविचित्रताखिलपदन्यासैर्मनोहारिणी संक्षिप्तेन कवीन्द्रभूमिपतिना वंशावली निर्मिता ।
प्रत्येकं किल कीर्तिशौर्यनिखिलप्रौढप्रतापादिकं भूपानां रचितुं विमृश्य निपुणं शक्तो न वा वाक्पतिः ॥ ३० ।

Abstract.

I. *Invocation* to Bhavânî and Śankara.

II. *Vaṁśávalî.* composed by king Pratâpamalla, a prince of poets:—

Vishṇu
|
Sûrya
|
Manu Vaivasvata,
From him were descended,
Dilîpa
|
Raghu
|
Aja
|
Daśaratha
|
Râma
|
Lava.
In his race were born,
Harisiṁha,
who dug tanks in Mithilâ and settled in Nepâla.
|
Yakshamalla,
(falsely here called his son)
|
Ratnamalla
|
Sûryamalla
|
Narendramalla
|
Mahîndramalla
who brought an image of Devî from Bhâtgâm
|
Śivasiṁha
|
Hariharasiṁha
|
Lakshmînarasiṁha
|
Pratâpamalla.

III. *Object of inscription,* to record the presentation of a *Tulâpurusha, i. e.* the king's own weight in gold, silver and pearls, together with one hundred horses.

IV. *Date,* the 7th day of the bright half of Mâgha, Nepâla Saṁvat 778, a Sunday, constellation *Revatî,* conjunction *Siddhi.*

No. 20.—*An inscription of Ṛiddhilakshmî, dated Nepâla Saṁvat* 810.

On a slab in the wall of a great temple of Śiva, close to the palace in Kâṭmâṇḍu. On the upper portion of the same stone is found a hymn to Śiva, in the Bhujanga metre, composed by Srî-śrî-jaya Bhupâlendramalla, who describes himself as follows:

*Śrîmat paśupatichara*ṇ*akamaladhûlidhûsaritaśiroruha — śrîmâneśvarîshṭadevatâvaralabdha-prasâda — dedîpyamânamânonnataśrîraghuvaṁśávatâra — ravikulatilaka — hanumadddhvaja— nepâleśvara—mahârâjadhirâja,—sakalarâjachakrâdhîśvara.*

Letters Nivârî, language Sanskrit. Preservation good.

Transcript.

देवी श्रीऋद्धिलक्ष्मी विमलकुलभवा नीतिमार्गे निविष्टा शिष्टाचारैकभूमिस्त्रिभुवनजननीपादलब्धप्रसादा
शंभोरम्भोजजन्मप्रभृतिभिरमरैः सेवितस्यात्ति — — विख्याता व्यक्तकीर्त्तिर्जगति विजयते सत्प्रजानन्द-
दात्री ॥ १ ॥

नेपालक्षितिपालभालतिलको विद्वद्दुणालङ्कृतो दानोद्रेककृतातिरेकमहिमः प्रौढप्रतापोन्नतः ।

देवो यत्तनयो नयोदयलसत्कीर्त्तिप्रचारः श्रिया भूपालेन्द्र इति प्रथामुपगतो भूपो वरीवर्त्तते ॥ २ ॥
नेपालाब्दे गगनधरिणीनागयुक्ते क्रिलोर्जे मासे पक्षे विधुविरहिते सुद्वितीयातिथौ सा ।
कृत्वा देवालयमपि रवौ ऋद्धिलक्ष्मी प्रसन्ना चक्रे देवी सुविधिविदितां शङ्करस्य प्रतिष्ठाम् ॥ ३ ॥

Abstract.

I. *Object of inscription,* to record the consecration of a temple of Śiva, built by queen Ṛiddhilakshmî, the mother of king Bhûpâlendramalla.

II. *Date,* the 2nd lunar day of the dark half of Kârttika, Nepâla Saṁvat 810 (1690 A.D.).

No. 21.—*An inscription of Śrînivâsa, dated Nepâla Saṁvat* 792.

On the lintel of the door[62] of the temple of Avalokiteśvara in Bungmatî (see above No. 6). Letters Nivârî, language Sanskrit. Preservation good.

Transcript.

श्रीलोकेश्वराय नमः

मत्स्येन्द्रं योगिनां [illegible]याः शाक्ताः शक्तिं वदन्ति यम् ।
बौद्धा लोकेश्वरं तस्मै नमो ब्रह्मस्वरूपिणे ॥ १ ॥
नेपालाब्दे लोचनच्छिद्रसप्ते
श्रीपञ्चम्यां श्रीनिवासेन राज्ञा
स्वर्णद्वारं स्थापितं तोरणेन
सार्द्धं श्रीमल्लोकनाथस्य गेहे.

Translation.

"Praise to (that Deity), bearing the form of Brahman, whom the Śâktas, best of ascetics, call Matsyendranâtha and the Bauddhas Lokeśvara!

On the fifth day of the bright half of Mâgha (*śrîpanchamî*) of the year of the Nepâla era, (marked) by the eyes (2), the openings (9) and (the number) seven (7) king Śrînivâsa placed a golden door and *toraṇa* in the temple of glorious Lokanâtha."

No. 22.—*An inscription of Princess Yogamatî, dated Nepâla Saṁvat* 843.

On a stone in the inner wall of a small temple of Râdhâ and Krishṇa situated close to the palace in Lalitapattana.

Letters Nivârî, language corrupt Sanskrit.

Transcript.

यन्नाभीसरसीरुहे समजनि ब्रह्मा जगत्सृष्टिकृत् यत्पादाम्बुजतो ववाह जगतामालम्बिनी स्वर्णदी ।
येनाधारि धरा वराहवपुषा दंष्ट्राग्रकेनोच्चकैः प्रत्युद्यन्नवनीरदायितरुचये तस्मै परस्मै नमः ॥ १ ॥
सजलजलदनीलः कामिनीप्रेमशीलः कलितभुवनलीलः कंसचानूरकालः ।
सुललितवनमालः मोक्षमार्गैकसालः भवतु मम मुदेसौ सर्वदा नन्दबालः ॥ २ ॥
आसीत्सिद्धिनृसिंहमल्लनृपतिः सूर्यान्वये कीर्त्तिमान्त्रेपाले ललिताभिधाननगरे पौरान्सदा पालयन् ।
गोपीनाथपदारविन्दमधुपो वाचस्पतिर्द्धीवरः संसारं जलबुद्बुदोपममसौ हित्वा गतो जान्हवीम् ॥ ३ ॥
तस्यात्मजो भूपतिरेष जातः श्रीश्रीनिवासो ननु श्रीनिवासः ।
तापानलो वैरिमहीरुहाणां स राजतेतीव सुधाकरेव ॥ ४ ॥
तस्यात्मजो योगनरेन्द्रमल्लो मल्लेन्द्रचानूरहतुल्यवीर्यः ।
कन्दर्पसौन्दर्यविनिन्दिरूपः रराज भूमाविव देवराजः ॥ ५ ॥
दोलपर्वतमसावभिगम्य तत्र विष्णुभवने सह ताभिः
एकविंशतिसतीभिरगच्छत् केशवं प्रति समाहितचित्तः ॥ ६ ॥

[62] The door is made of gilt brass plates, and adorned by relievos. The arch or torana above the door, which is likewise made of brass, encloses three images of Lokeśvara.

तस्यात्मजा योगमती बभूव निमेषचिह्ना लक्ष्मीरिवापरा ।
सुवर्णकुम्भापुता नागहस्त यज्ञान्तरे स्नानकृतेन पूता ॥ ७ ॥
तस्याः प्रसूत इव शक्तिधरोम्बिकायां लोकप्रकाशनृपतिर्विरराज धीरः ।
विष्णोः पदं स गतवान्नमणीयरूपः हाहेति लोकमसकृज्जननीं विहाय ॥ ८ ॥
लोके किन्न विलक्ष्यतेऽद्भुतरुचिः प्रासादराजो महान्नानातोरणमोहनावलिभरो जीमूतलेहायुतः ।
शृङ्गं हेममयैर्मनोज्ञकलशैः सज्ज्वालयैवो ------ वसमीरणेन च भुवि शृंगं सुमेरोर्बभौ ॥ ९ ॥
अब्दे रामप्रजेश्वरास्यवसुभिर्माघे सिते पक्षके शूले चोत्तरफाल्गुने शशधरे वारे द्वितीयातिथौ ।
[पुत्रार्थं] कुरुते सुधांशुवदना पाषाणदेवालयम् कृष्णं राधिकया सहाय - - - कृत्वा प्रतिष्ठाकरोत्

Abstract.

I. *Invocation* to Vishṇu—Krishṇa.

II. *Vaṁśâvalî*,

Siddhinṛisiṁhamalla, king of Lalitapattana, became an ascetic, and went to dwell on the banks of the Gangâ (Benares).

*
|
Śrînivâsa
|

Yoganarendramalla went with his twenty-one wives to Dolaparvata, and died in the temple of Vishṇu.

|
Yogamatî
|

Lokaprakâśa, died before his mother.

III. *Object of the inscription*, to record the consecration of a temple of Râdhâ and Krishṇa, built by Princess Yogamatî in memory of her son.

IV. *Date*, 2nd lunar day of the bright half of Mâgha, Nepâla Saṁvat 843 (1723 A.D.), a Monday, constellation—Uttaraphâlguna, conjunction—Śûla.

No. 23.—An inscription of Queen Lalitatripurasundarî, dated Vikrama Saṁvat 1878.

On a pillar, supporting a Nandî, placed opposite the western door of a temple of Tripureśvara on the road from Kaṭmaṇḍu to Lalitapaṭṭana, close to the river Vâgmatî.

Letters Devanâgarî, language Sanskrit. Preservation good.

Transcript.

श्रीगणेशाय नमः

स्वस्ति श्रीमद्धिरिराजचक्रचूडामणिमरीचिनीराजितचरणतलतुहिनगिरिवरासन्नमहाचीनसीमपर्यन्तनेपालदेशजयजनितयशोराशिविशदिताशामण्डलस्य श्रीगोरक्षाचलाधीशश्रीमन्महाराजाधिराजश्रीपृथ्वीनारायणशाहदेवस्य पौत्रो दयादाक्षिण्यादिप्रधानगुणनिधानश्रीमन्महाराजाधिराजश्रीसिंहप्रतापशाहतनयो निखिलमहीपालमौलिमालालालितपादपीठः श्रीमन्महाराजाधिराजश्रीरणबाहादूरशाहदेवः शतरुद्रास्वर्णवतीतरङ्गिणीपर्यन्तवारुणेन्द्रदिग्भागसाम्राज्यविख्यातमूर्त्तिरभूतपूर्वः समजनि

युद्धे रुद्रः प्रतापे रविरखिलभुवो रक्षणे वासुदेव- स्त्यागे कर्णः क्षमायां क्षितिरखिलजनानन्दने पूर्णचन्द्रः ।
सत्ये धर्म्मः सुरूपे रतिपतिरपथस्थायिनां दण्डधारो नानादेवस्वरूपो जयति रणबहादूरशाहो नृपेन्द्रः ॥

तस्य पुत्रः सकलगुणगणाभिरामप्रजारञ्जनानुकृतरामावतारः श्रीमन्महाराजाधिराजश्रीगीर्वाणयुद्धविक्रमशाहदेवः प्रतीतस्तदात्मजे सकललक्षणश्लोभिते श्रीमन्महाराजाधिराजश्रीराजेन्द्रविक्रमशाहदेवे मेदिन्यां पालयति श्रीमद्रणबाहादूरशाहदेवपट्टराज्ञ्या श्रीमल्ललितत्रिपुरसुन्दरीदेव्या स्वभर्त्तुः स्वर्गसाधनप्रयासोत्कया वेदविद्यानिपुणनानाविद्वन्मण्डलीप्रार्थनासञ्चारितविचारनिश्चितधर्म्मप्रधानशिवलिङ्गादिदेवप्रतिष्ठादिकर्म्मतया स्वपौत्रानुमत्या तत्कार्यनिर्वाहानुगुणसामग्रीसम्पूर्त्तिसम्पादनक्षमं भीमसेनं मंत्रीवरं तत्साधने नियोज्य सांप्रतं तत्कर्म्मविधानं नियुक्ताः श्रीगुर्व्वादिब्राह्मणा वेदसप्तगजेन्दुमिते १८७४ वैक्रमे शाके शुचिशुक्लनवम्यां सोमान्वितायां शिलाधिवासनः कर्म्म यथाविधि सम्पाद्य तस्मिन्नेव शके भाद्रकृष्णनवम्यां शुक्ले शिलाप्रवेशं विधाय बाणस्वरनागभूमिते १८७५ शके माघमासि तृतीयायां गुरौ शिवलिंगादिदेवप्रतिष्ठाकर्म्म समाचरन्

मध्ये श्रीत्रिपुरेश्वरो यमदिशि द्वारे स्थितो भैरवो ज्ञेयाः शङ्करभागतो हरिरविद्वैमातुराम्बास्ततः ।
दक्षादिक्रमकोणगा अथ महाकालादिनन्दी तथा भृङ्गी श्रीगणपश्च दक्षिणदिशो देशक्रमाद्विग्गताः ॥ १ ॥
तद्वाह्ये स्वदिशि स्थिताः सुरपतिर्व्वन्हिर्यमो निर्ऋतिः पाशी वायुकुबेररुद्रविधयो नागाधिपोतः क्रमात् ।
ईशाने बलिशेषभागभिमतश्चण्डेश्वरः पश्चिमे विख्यातो वृषभश्च मण्डलगता देवा इमे सम्मताः ॥ २ ॥
रम्भापत्रफलप्रसूनललिते सत्तोरणाच्छादने नानावर्णपताककेतनलसत्प्रान्ते महामण्डपे ।
कुण्डानां नवकं विधाय्य विधिवद्विप्रैर्विधानक्षमैः कर्माश्चर्यकरं समापयदिदं श्रीरङ्गनाथो गुरुः ॥ ३ ॥
दोषोन्मोषवृषप्रघोषदिविषत्सन्तोषपोषक्षमः संयातातुलतीर्थभूतपरिषत्सत्कारकल्पद्रुमः ।
नानामङ्गलदिव्यवस्तुनिभृतस्तौर्यत्रिकोल्लासितो ह्यद्यः कोपि स वासरः समभवल्लोकप्रमोदोज्ज्वलः ॥ ४ ॥
ततस्तस्मिन्नेव शके, मार्गकृष्णपञ्चम्यां बुधे देवालयप्रतिष्ठामकुर्वन्

दिग्भागान्तरसन्निवेशितचतुर्द्वारः सुखारोहणः पश्चाद्रम्यसुवर्णकेतनतलन्यस्तत्रिशूलोन्तरः ।
सौवर्णोज्ज्वलकुम्भपत्रपटलप्रोद्भासिताशामुखः प्रासादो दिशतादभीप्सितसदावासप्रसक्तो मुदः ॥
ततः पाताललोकवसुवसुमती शके ज्येष्ठकृष्णदशम्यां रवौ श्रीवाग्मतीजलावतारसोपानारामघण्टाधर्म्मशालाप्रतिष्ठाकर्म्म समापयन् ।

सोपानालिरियं विदग्धरचनासुश्लिष्टचित्रोपला रम्या वायुसुताधिवासविहितप्रोद्दामविघ्नावलिः ।
सम्पाद्यान्हिकसक्तलोकविहितस्वेच्छावकाशस्थला स्नानध्यानहिता सुधाधवलितप्रान्ता चिरं राजताम् ॥ १ ।
नानादेशप्रभवसुफलव्रातभारातिनम्रवृक्षश्रेणीनियमखचितः शालसंगुप्तमध्यः ।
आरामोऽयं सुरभिसुमनोराजिसंराजमानः नानावीरुल्ललितसरणिः पूर्णकामः सदास्ताम् ॥ २ ॥
घण्टानिनादकृतकर्णसुखातिधीरा पूजाविधानविहितध्वनिमादधाना ।
देवप्रसादपरिपूरितहीनभागा सर्वोपचारपरिचारकृतां विधेयात् ॥ ३ ॥
शालेयं विविधप्रवासिमनुजप्राज्योपकारक्षमा रथ्याचत्वररम्यकोष्टविलसद्वातायना श्लक्ष्णभूः ।
नानादेशसमागतान् पथिपरिश्रान्तान्नसङ्ग्राहिणो नित्यं भोजनवासदानविधिना कामानुगन्तोषयेत् ॥ ४ ॥
तदिदं साङ्गोपाङ्गकर्म्म सम्पूर्त्तिम्प्रापितं यजमानसङ्कल्पसिद्धिं सम्पादयति चिरं श्रीशिवादिदेवप्रीतये भूयात्
धर्म्मोयं कुलसन्ततिप्रचयदो लोकद्वयानन्दनस्तद्रोधे निरयादिदुःखजनका दोषाः परं कीर्त्तिताः ।
ज्ञात्वेवं नृपमन्त्रिविप्रमनुजैरेतस्य संरक्षणे नालस्यं श्रयणीयमित्यभिहितं रक्ष्यं श्रुतेः शासनम् ।

शुभम्भूयात्

Abstract.

I. *Invocation* to *Ganeśa*.

II. *Vaṁśâvali*,—

Pṛithvînaraganṇa Shâ,
lord of the Gorakshâ hill (*Gorkhâ*), master of all Nepâl up to the frontier of Mahâchîna.
|
Siṁhapratâpa Shâ
|
Raṇabahâdûr Shâ,
who ruled in the west up to the Śatarudra river (*Kâlî?*) in the east up to the river Svarṇavatî.
|
Gîrvâṇâyuddhavikrana Shâ
|
Râjendravikrama Shâ

III. *Object of the inscription*, to record the consecration of a temple of Śiva, built by Queen Lalitatripurasundarî, the widow of Raṇabâhâdûr Shâ, in memory of her deceased husband. She employed, with the permission of her grandson, the minister Bhîmasena, the Upâdhyâya and other Brâhmaṇs for the execution of this work and for the ceremonies incidental thereto. On the 9th of the bright half of Ashâḍha, Vikrama Saṁvat 1874, a Monday the *śilâdhivâsana*, the worship of the stones for the building was performed. The cornerstone was laid (*śilâpraveśa*) on the 9th day of the dark half of Bhâdrapada of the same year, and on the 3rd day of the bright half of Mâgha, of the following year, a Monday, the *Lâṅga* of Śiva was consecrated. At all these ceremonies the royal Guru, Ranganâtha, presided. On the 5th day of the dark half of Mârgaśîrsha V. S. 1875 the temple itself was consecrated, and finally on the 10th of the dark half of Jeṭh 1877 a Dharmaśâlâ and a staircase leading to the river Vâgmatî a garden and a bell were made over to the temple.

SOME CONSIDERATIONS

ON THE

HISTORY OF NEPAL.

THE history of Nepâl, such as it was known before the publication of my 'Inscriptions from Nepâl,' *Ind. Ant.* Vol. IX, p. 163ff, was derived solely from the modern *Vaṁśâvalîs* or 'Lists of the Dynasties,' of which several exist in the libraries of the country. The list of kings given by Kirkpatrick in his *Nepâl*, and thence transferred to J. Prinsep's *Useful Tables*, is probably based on a short work in the Pârvatîya language, which was shown to me by the Kailâsaparvata-Svâmî. It gives little more than a bare enumeration of the names of the rulers of the valley. Dr. Wright's fuller account in his *History of Nepâl* is derived from a Pârvatîyâ *Vaṁśâvalî*, composed less than a hundred years ago by a Bauddha ascetic, who resided in the Mahâbuddha-Vihâra of Lalitapaṭṭana.[1] A copy of this work was given to me by a Vajrâchârya of Lalitapaṭṭana. Of other and more ancient *Vaṁśâvalîs* in the Newârî language I have heard more than once. But I was unable to procure copies, though the statement of my informants that these works were written on long rolls of paper, seemed to indicate that they had actually seen them. Their recovery is highly desirable. For, as is customary in Indian historical books, each succeeding chronicle is fuller and more complete than the earlier ones. The later authors try to fill up the gaps which they find in the narrative. They neglect, however, to indicate the sources from which they draw, and these additions invariably make the already existing confusion worse, and the errors more difficult to detect.

A careful comparison of my MS. of the Pârvatîyâ *Vaṁśâvalî* with Dr. Wright's extracts has shown that his data are, on the whole, trustworthy. But a brief *résumé* of its contents will not be out of place here. For I have to suggest a certain number of corrections, some of which are of considerable importance.

LIST OF THE KINGS OF NEPÂL, ACCORDING TO THE BAUDDHA PÂRVATÎYÂ VAMŚÂVALÎ.

I. GÔPÂLA DYNASTY of MÂTÂTÎRTHA, so called after the cowherd (*gôpâla*) whom Nêmuni installed as the first ruler of Nepâl, lasted 521 years.

1. Bhuktamânagata,[2] ..... 88 years
2. Jayagupta, son of 1 ..... 72 „
3. Paramagupta, son of 2 ..... 80 „
4. Harshagupta, son of 3 ..... 93 „
5. Bhîmagupta, son of 4 ..... 38 „
6. Maṇigupta, son of 5 ..... 37 „

[1] See also C. Bendall, *Catalogue of Buddhist Sanskrit MSS. in the Cambridge University Library.*

[2] Bhuktamâna, according to Wright, *History*, p. 108, Bhuktamânagata, *ibid.* p. 312. This name is probably owing to a mistake in the work, which the author of the *Vaṁśâvalî* used. For it seems to be a corruption of *bhuktamânagatavarsha*, 'the year of the reign.' The real name of the first prince is lost.

7. Vishṇugupta, son of 6 ..... 42 years
8. Yakshagupta, son of 7, died childless, 72 „

and brought in the—

II. Ahir Dynasty, from India.

1. Varasiṁha.
2. Jayamatisiṁha.
3. Bhuvanasiṁha, conquered by the eastern—

III. Kirâta Dynasty, which resided at Gôkarṇa, and lasted 1118 years.

1. Yalambara, came in Dvâparaśêsha 12 (*i. e.* when twelve years were left of the Dvâparayuga).
2. Pavi, son of 1.
3. Skandhara, son of 2.
4. Valamba, son of 3.
5. Hritî, son of 4.
6. Humati, son of 5, went into the forest with the Pâṇḍavas.
7. Jitedâsti, son of 6, assisted the Pâṇḍavas in the great war and was killed. In his time Śâkyasiṁha-Buddha came to Nepâl.
8. Gali, son of 7.
9. Pushka, son of 8.
10. Suyarma, son of 9.
11. Parba, son of 10.
12. Thunka,[3] son of 11.
13. Svananda, son of 12.
14. Sthunko, son of 13; in his time king Aśôka of Pâṭaliputra came to Nepâl. Aśôka's daughter Chârumatî was married to a Kshatriya, called Dêvapâla, settled in Nepâl and founded Dêvapâṭana (near Paśupati).
15. Gighri,[4] son of 14.
16. Nane, son of 15.
17. Luk, son of 16.
18. Thôr, son of 17.
19. Thôkô, son of 18.
20. Varma, son of 19.
21. Guja, son of 20.
22. Pushkara,[5] son of 21.
23. Kêsu, son of 22.
24. Sunsa,[6] son of 23.
25. Sammu,[7] son of 24.
26. Guṇana, son of 25.
27. Khimbu, son of 26.
28. Paṭuka, son of 27; was attacked by the Sômavaṁśî Râjputs, built a new fort at Śaṅkhamûlatîrtha.
29. Gasti, son of 28, fled before the Sômavaṁśîs, built a new fort at Phulôchchhâ near Gôdâvarî (visible from Lalitapaṭṭana), and finally lost his kingdom to the—

IV. Sômavaṁśî Dynasty.

1. Nimisha.
2. Manâksha,[8] son of 1.
3. Kâkavarman, son of 2.
4. Paśuprêkshadêva, son of 3, restored Paśupati's temple, brought settlers from Hindustán in Kaliyuga 1234 or 1867 B. C.
5. Bhâskaravarman, conquered the whole of India, enlarged Dêvapâṭana, caused the rules for the worship of Paśupati to be engraved on a copperplate, which he deposited in the Chârumatîvihâra. Being childless he adopted the first ruler of the—

V. Sûryavaṁśî Dynasty.

1. Bhûmivarman, crowned in Kaliyuga 1389, or 1712 B.C., transferred the capital to Bâṇêśvara.
2. Chandravarman, son of 1 ..... 61 years.
3. Jayavarman,[9] son of 2 ..... 82 „
4. Varshavarman, son of 3 ..... 61 „
5. Sarvavarman, son of 4 ..... 78 „
6. Pṛithvîvarman, son of 5 ..... 76 „
7. Jyêshṭhavarman, son of 6 ..... 75 „
8. Harivarman, son of 7 ..... 76 „
9. Kubêravarman, son of 8 ..... 88 „
10. Siddhivarman, son of 9 ..... 61 „
11. Haridattavarman, son of 10, built temples for the four Nârâyaṇas—Châṅgu,[10] Chaiñja, Ichaṅgu and Śikhara, and a temple of Jalaśayana at Buḍḍâ-Nîlakaṇṭha[11] ..... 81 years.
12. Vasudattavarman, son of 11 ..... 63 „
13. Pativarman, son of 12 ..... 53 „
14. Śivavṛiddhivarman, son of 13 ... 54 „
15. Vasantavarman, son of 14 ..... 61 „
16. Śivavarman, son of 15 ..... 62 „
17. Rudradêvavarman, son of 16 ..... 66 „
18. Vṛishadêvavarman, son of 17, built *vihâras* and erected images of Lôkêśvara and other Bauddha divinities. His brother was Bâlârchana, who was also a Bauddha. Śaṅkarâchârya came from the south and destroyed the Bauddha faith ..... 61 years.
19. Śaṅkaradêva, son of 18, erected a trident at Paśupati[12] ..... 65 years.
20. Dharmadêva, son of 19 ..... 59 „
21. Mânadêva, son of 20, built the Chakravihâra near Matirâjya and, according to some, the Khâsâ-chaitya ..... 49 years.
22. Mahîdêva,[13] son of 21 ..... 51 „
23. Vasantadêva, son of 22, crowned in Kali 2800 or 301 B. C. ..... 36 years.

[3] Banka, according to Wright. See the lists of these dynasties, from Wright and Prinsep, with the *Vaṁśâvalî* dates, *Ind. Ant.* vol. VII, pp. 89-92.
[4] The name may also be read Gidhri.
[5] Possibly the name may be Pushka.
[6] Suga, according to Wright.
[7] Sansa, according to Wright; Jusha in Kirkpatrick.
[8] Matâksha, according to Wright.
[9] Chandravarman, according to Wright and Kirkpatrick.
[10] See inscr. No. 1 (*ante*, vol. IX, p. 165, note 7).
[11] See *ante*, vol. IX, p. 168, note 18.
[12] See inscr. No. 2, *ante*, vol. IX, p. 166.
[13] Mahâdêva, according to Wright and Kirkpatrick.

24. Udayadêvavarman,[14] son of 23 ... 35 years.
25. Mânadêvavarman, son of 24 ..... 35 „
26. Guṇakâmadêvavarman, son of 25, 30 „
27. Śivadêvavarman, son of 26, made Dêvapâṭṭana a large town, and transferred the seat of government thither. He restored the Śâkta rites and became a *bhikshu*. His son, Puṇyadêvavarman followed his example..... 51 years.
28. Narêndradêvavarman, eldest son of 27,[15] 42 years.
29. Bhîmadêvavarman, son of 28..... 36 „
30. Vishṇudêvavarman, son of 29..... 47 „
31. Viśvadêvavarman, son of 30, gave his daughter to Aṁśuvarman of the Ṭhâkurî race. In his time Vikramâditya came to Nepâl and established his era there..... 51 years.

VI. Ṭhâkurî Dynasty.

1. Aṁśuvarman, son-in-law to the last Sûryavaṁśî king, crowned in Kaliyuga 3000 or 101 B. C., transferred the seat of government to Madhyalakhu.[16] Vibhuvarman built an aqueduct with seven spouts and placed on it an inscription (*Ind. Ant.* vol. IX, p. 171, No. 8.) ... 68 years.
2. Kṛitavarman, son of 1 ..... 87 „
3. Bhîmârjuna, son of 2 ..... 93 „
4. Nandadêva, son of 3, in his reign the era of Śâlivâhana was introduced in Nepâl... 25 years.
5. Vîradêva, son of 4, was crowned in Kaliyuga 3400 or 299 A. D., founded Lalitapaṭṭana, naming it after a grass-seller Lalita; built a tank and watercourses, as well as temples, *Lingas*, etc., which were called Maṇitalâo, and so forth, after the king's *ishṭadêvatâ*, Maṇiyoginî .....95 years.
6. Chandrakêtudêva, son of 5,[17] sorely oppressed by his enemies and plundered.
7. Narêndradêva, son of 6, built the *Tîrthavihâra* near Lômṛî-dêvî and gave it to Bandhudatta Âchârya, his father's spiritual guide. The first two of his three sons, Padmadêva, Ratnadêva and Varadêva became ascetics, while the third succeeded his father, who before his death retired into the Alag or Ak-bahâl (*vihâra*).
8. Varadêva, son of 7, removed the seat of government to Lalitapaṭṭana. Śaṅkarâchârya came to Nepâl. In Kaliyuga 3623 Avalôkitêśvara came to Nepâl.[18]
9. Śaṅkaradêva, son of 8 ..... 12 years.
10. Vardhamânadêva, son of 9, built the town of Śâṅkhu[19] and dedicated it to Ugratârâdêvî ..... 13 years.
11. Balidêva, son of 10 ..... 13 „
12. Jayadêva, son of 11 ..... 15 „
13. Bâlârjunadêva, son of 12..... 17 „
14. Vikramadêva, son of 13 ..... 12 „
15. Guṇakâmadêva, son of 14, built Kântipura, the modern Kâṭmâṇḍu, at the junction of the rivers Vâgmatî and Vishṇumatî in Kaliyuga 3824 or 723 A. D., and the village of Thâmbhêl, where Vikrama's old *vihâra* stood, as well as many temples ..... 51 years.
16. Bhôjadêva, son of 15 ..... 8 „
17. Lakshmîkâmadêva, son of 16 ..... 22 „
18. Jayakâmadêva, son of 17 ..... 20 „

As he was childless, he was succeeded by a member of the—

VII. Navâkoṭ Ṭhâkurî dynasty.

1. Bhâskaradêva.
2. Baladêva, son of 1.
3. Padmadêva, son of 2.
4. Nâgârjunadêva, son of 3.
5. Śaṅkaradêva, son of 4; in his reign a widowed Brâhmaṇî of Kâphî in Gauḍa, who lived in the village of Jhal in Nepâl, caused a MS. of the *Prajñâ-pâramitâ* to be written with golden letters in Saṁvat 245.[20]

After his death, Vâmadêva, a collateral descendant of Aṁśuvarman's family, assisted by the chiefs in Lalitapaṭṭana and Kântipura, expelled the Navâkoṭ Ṭhâkurîs and drove them back to their original seat. With him begins—

VIII. The second Ṭhâkuri dynasty of Aṁśuvarman.

1. Vâmadêva.
2. Harshadêva, son of 1.
3. Sadâśivadêva, son of 2; built Kîrtipura on a hill south-west of Kâṭmâṇḍu and a new golden roof for Paśupati's temple in Kaliyuga 3851 or 750 A. D. He introduced coins of copper alloyed with iron, marked with the figure of a lion.
4. Mânadêva, son of 3, became an ascetic in the Chakravihâra..... 10 years.
5. Narasiṁhadêva, son of 4 ..... 22 „
6. Nandadêva, son of 5 ..... 21 „
7. Rudradêva, son of 6, became a Buddhist monk ..... 19 years[21]

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[14] My MS. reads Udayakhadêva, but Dr. Wright's reading, which agrees with Kirkpatrick's, is preferable.
[15] Brother of 28, according to Wright and Kirkpatrick.
[16] But see the inscriptions which are dated from Kailâsakûṭa.
[17] My MS. of the *Vaṁśâvalî* gives no years for this king and the next. Dr. Wright gives 7 and 8 respectively. Chandrakêtudêva's name is not given in Kirkpatrick's lists. See *Ind. Ant.* vol. VII, p. 90.
[18] The passage of the *Vaṁśâvalî* runs as follows:—
atîtakalivarsheshu śûnyadvandvarasâgnishu
nêpâlê vijayati śrîmân âryâvalokitêśvaraḥ
[19] Dr. Wright attributes this to Śaṅkaradêva.
[20] A Bauddha told me that such a MS., dated Saṁvat *â pta shka*, i. e. 244, exists at present in the Hiraṇyavarṇavihâra at Lalitapaṭṭana. The era is, probably, the Nepâlese era of 880.
[21] Seven years, according to Dr. Wright.

8. Mitradêva, son of 7 ..... 21 years.

9. Aridêva, son of 8, as a son was born to him while he was engaged in wrestling, he gave to the child the *biruda* of Malla or the wrestler. 22 years.

10. Abhayamalla, son of 9.

11. Jayadêvamalla, son of 10, established, with the help of Śâkhwâl, the Nevârî era beginning 880 A. D. .....10 years.

He ruled over Kântipura and Lalitapaṭṭana, while his younger brother,—

12. Ânandamalla, founded Bhaktapura or Bhâtgâm and the seven towns, Vêṇipura, Panautî, Nâlâ, Dhomkhêl, Khaḍpu or Shaḍpu, Chaukaṭ, and Sâṅgâ, and resided in Bhâtgâm : 25 years.

During the reign of the two brothers came from the south the founder of the—

IX. Karṇâṭaka Dynasty.

1. Nânyadêva, conquered the whole country on *Śrâvaṇa śudi* 7 of Nepâlasaṁvat 9, or Śakasaṁvat 811, *i. e.* 890 A.D., and drove the two Mallas to Tirhut. He ruled at Bhâtgâm during 50 years.

2. Gaṅgadêva, son of 1 ..... 41 years.

3. Narasiṁhadêva, son of 2 ..... 31 „

[In his reign on *Phâlguna śudi* 6 of Nepâlasaṁvat 111, or 991 A.D., king Malladêva and Kathyamalla of Lalitapaṭṭana founded Châpâgâm or Champâpurî.][22]

4. Śaktidêva, son of 3 ..... 39 years.

5. Râmasiṁhadêva son of 4 ..... 58 „

6. Haridêva, son of 5, transferred the capital to Kâṭmâṇḍu. The army of Pâṭana (Lalitapaṭṭana) rose in rebellion and drove Haridêva to Thâmbhêl.

A Magar (low caste servant) was dismissed from king Haridêva's service, and in revenge drew king Mukundasêna into the country, which was conquered by him. His soldiers destroyed the sacred images and took the Bhairava from the temple of Matsyêndranâtha away to Pâlpâ. In consequence of Paśupati's anger Mukundasêna's whole army died of cholera. Mukundasêna alone escaped in the guise of an ascetic, and died on the Dêvîghâṭ.

As Nepâl had been completely devastated, an interregnum of seven or eight years followed. The Bais Ṭhâkurîs of Navâkôṭ came back to occupy the country. In Lalitapaṭṭana every *tôl* or ward had its own king, and in Kântipura twelve kings ruled at once. Bhâtgâm, too, was held by a Ṭhâkurî king. The Ṭhâkurîs ruled the country during 225 years and built many Bauddha temples and *vihâras*. Then king Harisiṁhadêva of the solar dynasty was driven by the Musalmans from Ayôdhyâ, and established himself at Simrongaḍh in the Terâi. At the command of his guardian deity, Tuljâ Bhavânî, he entered Nepâl and founded—

X. The Sûryavaṁśî dynasty of Bhâtgâm.

1. Harisiṁhadêva, 28 years, conquered the valley in Śakasaṁvat 1245, or Nepâlasaṁvat 444, *i. e.* in 1324 A.D.

2. Matisiṁhadêva, son of 1 ..... 15 years.

3. Śaktisiṁhadêva, son of 2 ..... 33 „[23] received a letter from the emperor of China with a seal bearing the inscription Śaktisiṁharâma in the Chinese year (*chînâbda*) 535 and abdicated the throne.

4. Śyâmasiṁhadêva, son of 3 ..... 15 years.

In his reign a fearful earthquake happened on *Bhâdrapada śudi* 12 of Nepâlasaṁvat 528, or 1408 A. D.

His daughter was married to a descendant of the Mallas who held Tirhut before Nânyadêva. Thus after the king's death arose—

XI. The third Ṭhâkurî dynasty.

1. Jayabhadramalla ..... 15 years.
2. Nâgamalla, son of 1 ..... 15 „
3. Jayajagatmalla, son of 2 ..... 11 „
4. Nâgêndramalla, son of 3 ..... 10 „
5. Ugramalla, son of 4 ..... 15 „
6. Aśôkamalla, son of 5 ..... 19 „

drove the Bais Ṭhâkurîs out of Pâṭana, and founded near Svayambhûnâtha the town of Kâśipura, between the rivers Manmatî, Vâgmatî and Rudramatî.

7. Jayasthitimalla, son of 6, made laws for castes and families, dedicated many images and built temples. An inscription of his, dated Nepâlasaṁvat 512,[24] is found on a stone near Lalitapaṭṭana. He died on Kârtika badi 5 of Nepâlasaṁvat 549, or 1429 A.D. ..... 43 years.

8. Yakshamalla, son of 7, built the walls of Bhâtgâm where to the right of the principal gate an inscription is put up, dated *Śrâvaṇa śudi* of Nepâlasaṁvat 573, or 1453 A.D. He and his successor built a temple of Dattâtrêya in the Tachapâ tôl of Bhâtgâm. He died in Nepâlasaṁvat 592, or 1472 A.D., and left three sons, the eldest and the youngest of whom founded two separate dynasties at Bhâtgâm and Kâṭmâṇḍu, while the second, Raṇamalla, held the town of Banêpâ.

[22] This statement is not found in my copy of the *Vaṁśâvalî*. It has been taken from Dr. Wright's *History*. Prinsep also gives it; *ante*, vol. VII, p. 91.

[23] According to Dr. Wright, 32 years; Kirkpatrick's list has 22 years.

[24] N. S. 542, according to Dr. Wright, *History*, pp. 183, 187. Prinsep gives N.S 731 for this ruler.—J.B.

(*a*). Bhâtgâm Line.

9. Jayarâyamalla, eldest son of 8, 15 years.[25]

10. Suvarṇamalla, son of 9, 15 years.[25]

11. Prâṇamalla, son of 10, 15 years.[25]

12. Viśvamalla, son of 11, 15 years (?).

13. Trailôkyamalla, son of 12, 15 years (?)

14. Jagajjyôtirmalla [or, according to my MS., Jayajyôtirmalla,] son of 13, 15 years (?).

(*b*). Kâṭmaṇḍu Line.

1. Ratnamalla, youngest son of 8, 71(?) years; slew twelve Ṭhâkurî râjâs of Kântipura, defeated in N. S. 611, or 1491 A.D., the Ṭhâkurîs of Navâkoṭ and later the Bhoṭiyas (Tibetans) with the help of Sîna, king of Pâlpâ. In his reign the Musalmans first attacked the country; Sômaśêkharânanda, a southern Brâhmaṇa, became high priest of Paśupati; a temple of Tuljâdêvî was dedicated in N. S. 621, or 1501 A. D., and a new copper currency with a lion was introduced.

2. Amaramalla, son of 1, 47(?) years, ruled over 28 towns and villages; in his reign a great temple on the model of that at Gayâ was built at Lalitapaṭṭana.

3. Sûryamalla, son of 2, took Śaṅkhapura and Châṅgu-Nârâyaṇa from the Bhâtgâm line.

4. Narêndramalla, son of 3.

5. Mahîndramalla, son of 4, received from the emperor of Dehlî permission to issue silver coins, became a friend of Trailôkyamalla of Bhâtgâm, dedicated a temple to Tuljâdêvî in Kâṭmâṇḍu on Mâgha śudi 5 of N. S. 669. In his reign Purandara Râjvaṁśî built a temple of Nârâyaṇa, close to the palace in Lalitapaṭṭana, N. S. 686, or 1566 A. D.

6. Sadâśivamalla, son of 5, was compelled by his subjects to fly to Bhâtgâm where he was imprisoned.

7. Śivasiṁhamalla, younger brother of 6, according to an inscription repaired the temple of Svayambhû in N. S. 714, or 1594 A. D., while his queen Gaṅgâ restored the temple of Châṅgû-Nârâyaṇa in N. S. 705, or 1585 A.D. He had two sons, the elder of whom ruled over Kântipura, while the younger obtained Lalitapaṭṭana already during the lifetime of his father.

a. Bhâtgâm Line.

15. Narêndramalla, son of 14, 21 years (?).

16. Jagatprakâśamalla, son of 15, 21 years (?). In his time Harasiṁha Bhâro and Vâsiṁha Bhâro, built a temple of Bhîmasêna, inscribing the date, N. S. 775, or 1655 A. D., on a stone lion. On Mârgaśîrsha śudi 6 of N. S. 782, or 1662 A. D., the king incised five hymns in honour of Bhavânî

b. Kâṭmâṇḍu Line.

8. Lakshmînarasiṁhamalla, eldest son of 7. During his reign in N. S. 715, or 1595 A. D., the wooden temple of Gôrakhnâth, called Kâṭmâṇḍo, was built, after which the town of Kântipura was called Kâṭmâṇḍu. He became insane, was dethroned by his son and kept in confinement during 16 years.

9. Pratâpamalla, son of 8, ruled from N. S. 759, or 1639, A. D. He was a poet. The inscriptions of his reign are (*a*) the record of the restoration of the temple of Svayaṁbhû by a Lama, N. S. 760, or 1640 A. D.; (*b*) a Svayambhûstôtra at Sv., dated N. S. 770, or 1650 A. D.; (*c*) a Guhyêśvarastôtra, dated N. S. 774, or 1654 A. D.; (*d*) a Kâlikâstôtra in 15 alphabets (Wright's plate xiii.), dated N. S. 774, or 1654 A. D.; (*e*) the record of the dedication of an image of Viśvarûpa at Lâyakulbahâl, N. S.

c. Lalitapaṭṭana Line.

1. Hariharasiṁha, younger son of Śivasiṁha of Kântipur.

2. Siddhinṛisiṁha, son of 1, built a palace at Lalitapura in N. S. 740, or 1620 A. D., consecrated an image of Tuljâdêvî on Jyêshṭha śudi 10 of the same year, dedicated a temple to Râdhâkṛishṇa in N. S. 757, or 1637 A. D., made a water-course in N. S. 767, or 1647 A. D., and became an ascetic in N. S. 777, or 1657 A.D.

3. Śrînivâsamalla, son of 2, reigned from N. S. 777, or 1657 A. D., had a war with Pratâpamalla of Kâṭmâṇḍu N. S. 778-782, or 1658-1662.

[25] All these periods are doubtful, and as the synchronisms below show, *some* of them must be wrong.

a. BHÂTGÂM LINE.

on a stone in the Vimalasuchamaṇḍapa. On Jyêshṭha badi 3 of N. S. 785,[26] or 1665 A. D., he incised a hymn in honour of Garuḍa on a Garuḍa-pillar in Nârâyaṇa-chok. In N. S. 787, or 1667 A. D., he dedicated a temple of Bhavânîśaṅkara.

17. Jitâmitramalla, son of 16, 21 years; dedicated an image of Hariśaṅkara near the Darbâr in S. 802, or 1682 A.D., built various other temples and incised an inscription in a *dharmaśâlâ*, Jyêshṭha śudi 15 of N. S. 803, or 1683 A.D.

18. Bhûpatîndramalla, son of 17, 34 years. The dated inscriptions of his reign are, (*a*) N. S. 817, Kali 4799, Śaka-saṁvat 1620, Phâlguna śudi 9 in the Mâlatîchok; (*b*) N. S. 823, Jyêshṭha śudi 10, or 1703 A.D., in the temple of the Tântrika Guptadêvatâ; (*c*) N. S. 827, Vaiśâkha śudi 3, or 1707 A.D.; (*d*) N.S. 828, Bhâdrapada śudi 10, or 1707 A.D. in the Darbâr; (*e*) N.S. 838, or 1718 A.D. in the temple of Bhairava; (*f*) N. S. 841, Phâlguna badi 3, or 1721 A.D.

19. Raṇajitamalla, son of 18; dedicated a bull to Annapûrṇâ-dêvî in N.S. 857 Phâlguna badi 1, or 1737 A. D. In his reign the Gorkhâ râjâ, Narabhûpâla-shâh, invaded Nepâl. With him the dynasty of Bhâtgâm became extinct.

b. KÂṬMÂṆḌU LINE.

777, or 1657 A. D. He had four sons, Pârthivêndra, Nṛipêndra, Mahîpatîndra and Chakrapatîndra, whom he allowed to rule by turns each for a year during his lifetime. Nṛipêndra made during his turn a coat for the Nandî at Paśupati and put up an inscription dated 153 Kârtika Śuklanavamyâm.[27] Chakrapatîndra reigned for one day and then died. His coins show a bow and arrow, a noose, an elephant hook, a yakh's tail and the date N. S. 789, or 1669 A. D. Pratâpamalla died in N. S. 809, or 1689 A. D.

10. Mahîndramalla, third son of 9, died in N. S. 814, 1694 A. D.

11. Bhâskaramalla, son of 10, ruled until N. S. 822, when he died childless of the plague, aged 22 years.

12. Jagajjayamalla, a distant relative, was placed on the throne by the wives of 11. He had five sons, Râjêndraprakâśa and Jayaprakâśa (born before his accession to the throne) and Râjyaprakâśa, Narêndraprakâśa and Chandraprakâśa (born afterwards.) He died in N. S. 852, or 1732 A. D.

13. Jayaprakâśa, second son of 12, expelled his brother Râjyaprakâśa, who went to Lalitapaṭṭana to Vishṇumalla. He was deposed in N. S. 888, or 1768 A. D., by the Gorkhâ king Pṛithvînârâyaṇa.

c. LALITAPAṬṬANA LINE.

His latest inscription is dated N. S. 821, or 1701 A. D.

4. Yôganarêndramalla, son of 3, lost his son, and became an ascetic.

5. Mahîpatîndra, or Mahîndramalla of Kâṭmâṇḍu became king, died in N. S. 842, or 1722 A. D.[28]

6. Jayayôgaprakâśa; an inscription of his reign is dated N. S. 843, or 1723 A. D.

7. Vishṇumalla, son of Yôganarêndra's (4) daughter, dedicated a bell in Mûlachok in N. S. 857, or 1737 A.D., and died shortly afterwards without issue.

8. Râjyaprakâśa, third son of 12 of Kântipura, appointed king by 7, made blind by the Pradhâns & expelled after one year.

10. Jayaprakâśa, king of Kântipur, ruled two years over Lalitapaṭṭana, when the Pradhâns expelled him.

11. Viśvajit-malla, son of Vishṇumalla's (7) daughter, 4 years, murdered by the Pradhâns.

12. Dalamardan-shâh of Navâkoṭ made king by the Pradhâns, and expelled after 4 years.

13. Têjanarasiṁha, a descendant of Viśvajit-malla (11). 3 years. Then the country was conquered by Pṛithvînârâyaṇa.

[26] N. S. 787 according to Dr. Wright. But the text has *gânâgâśvamite* (*varshe*).

[27] The author of the *Vaṁśâvalî* has mistaken Jayadêva's inscription (No. 15) of Śrîharsha-Saṁvat 153 for an inscription of Nṛipêndra. Dr. Wright has Chakravartêndra for Chakrapatîndra.

[28] It is evident that either this statement or the whole of the dates of the Kâṭmâṇḍu and Lalitapaṭṭana dynasties must be wrong. See *ante*, vol. VII. p. 92n. Kirkpatrick's dates differ considerably from Dr. Wright's.

It is evident that, though this *Vaṁśâvalî* contains many elements of historical truth, it possesses no value whatever as a whole. As is always the case with Indian chroniclers, who attempt to give a complete view of the history of their country, the author has tried to connect the beginning of his narrative with the legends regarding the four ages of the world, and with the epic traditions of the Great War between the Kurus and the Pâṇḍavas. Through their anxiety to prove that the early kings of each province of the Bharatakhaṇḍa took part in the contest described in the *Mahâbhârata*, the Hindus furnish a complete analogy to the ancient Greeks, who believed that a town or republic was dishonoured if its mythical heroes did not appear in Homer's catalogue of the Greek leaders engaged in the conquest of Troy, and whose earlier historians, like Herodotos, were inclined to seek the ultimate causes of the events of their days in the legendary occurrences narrated by Homer. But, while in the case of the Greeks this tendency has not produced any serious results, it has almost entirely destroyed the usefulness of the Indian historical works. The Hindu chroniclers known to us, all wrote after the astronomers had fixed the lengths of the four *Yugas*, and had assigned to the Great War its place at the beginning of the Kaliyuga. As the authentic lists of kings which the chroniclers possessed in no case sufficed to fill the enormously long periods supposed to have elapsed between their starting-point and their own times, they were induced not only to lengthen unduly the duration of the reigns of many historical kings,[29] but to place contemporary dynasties one after the other, and to press into service the mythical kings enumerated in the *Purâṇas* or *Mâhâtmyas*.

In addition to the distortion of the truth resulting from these causes, no less serious consequences have arisen from the errors which the chroniclers made regarding the various native eras used in their native country. Modern Hindu writers, who are accustomed to the exclusive use of the two eras—that of Vikramâditya, 57 B.C. and that of Śâlivâhana, or the Śaka era, 78 A.D.—invariably refer the Saṁvats occurring in their sources to one of these two. Mostly they ignore altogether the existence of the numerous other eras that were used in ancient India, and the fact that several homonymous kings, *e.g.* two or three Vikramâdityas are, as the Indian expression is, "founders of Saṁvats."

The existence of mistakes thus caused is only too clearly seen in the Nepâlese *Vaṁśâvalî*. The first dynasty named by the author is said to have descended from the pious cowherds whom Kṛishṇa brought into the country. The kings all follow one another in the direct line of descent, and their reigns are of truly patriarchal length.

It is most probable that not only the details narrated regarding them are totally erroneous, but that the dynasty had no real existence. The names seem to have been taken from some *Purâṇa* or *Mâhâtmya*, and to have been prefixed to the authentic list of the kings of Nepâl. The same remarks apply to the second short line, that of the Ahirs, who, being likewise cowherds, are also named in the *Purâṇas* as companions and worshippers of Kṛishṇa. The case is different with the following dynasty, the Kirâtas, whose native country is the Himâlayas and who, therefore, may have held Nepâl in ancient times. The number of 1118 years allotted to the twenty-nine kings of this race is, however, too great. For in India the duration of a generation amounts, as the statistical tables of the life-insurance companies show, at the outside, to only twenty-six years. If all the twenty-nine kings followed each other in the direct line of descent, they could not possibly have ruled longer than 600 or 700 years. Moreover, if the statements that Śâkyamuni was a contemporary of Jitêdâsti, the seventh king, and that Aśôka came to Nepâl, *i.e.*, extended his rule to Nepâl, in the reign of the fourteenth ruler, Sthunko, are worth anything, they furnish a clear proof of the arbitrary lengthening of the reigns. For as the author of the *Vaṁśâvalî* was a Northern Buddhist, he probably knew one Aśôka only, and placed him one hundred years after Śâkyamuni's *Nirvâṇa*. If the distance between Jitedâsti the seventh king, and Sthunko, the fourteenth, amounted to one hundred years only, the absurdity of the assertion that the twenty-nine

[29] See the naïve confession of Kalhaṇa in the *Râjataraṅgiṇî* I. 21.

kings reigned 1118 years, becomes still more evident. Finally, if these two synchronisms are historical, it also follows that the beginning of the Kirâta dynasty has been antedated by several thousand years. For Śâkyamuni's *Nirvâṇa* really falls in the fifth century B.C. The same remarks apply to the Sômavaṁśî and Sûryavaṁśî dynasties. In their case, too, it is evident that most reigns are much too long, and that they have been placed much too early. The latter point comes out most clearly through the inscriptions. According to the latter the twenty-first king of the Sûryavaṁśî dynasty, Mânadêva, reigned from between the years 386-413 of an unnamed era and the characters show that this period falls in the fourth or fifth century of our era. Yet the *Vaṁśâvalî* asserts that Mânadêva's grandson, Vasantadêvavarman was crowned in Kali 2800 or 301 B.C. The case of the next, the Ṭhâkurî dynasty, is, if possible, worse. Its founder, Aṁśuvarman, is placed in Kali 3000 or 101 B.C., though Vikramâditya of Ujjain, whose coronation the Hindus usually put in 57 B.C., is stated to have gone to Nepâl during the reign of his predecessor. Against this date we have the statement of Hiuen Thsang that a learned king, called Aṁśuvarman, ruled either shortly before or during his visit to Northern India in 637 A.D. Further, the inscriptions of Aṁśuvarman, as well as that of Vibhuvarman, which the *Vaṁśâvalî*[30] particularly mentions, show letters which can only belong to the sixth or seventh centuries of our era. If more instances of the confusion prevailing in the account given by the *Vaṁśâvalî* regarding this dynasty, are wanted, it will suffice to point out that Aṁśuvarman's seventh successor, Varadêva, is said to have ruled in Kaliyuga 3623 or A.D. 522. Thus we get seven generations for six hundred years. Immediately after Varadêva's time the reigns suddenly become of reasonable length, and the fifteenth prince of the Ṭhâkurî race—Guṇakâmadêva, the founder of Kâṭmâṇḍu, is placed in Kaliyuga 3824 or 723 A.D., two hundred years being allowed for eight generations. This portion of the *Vaṁśâvalî* might, therefore, inspire some confidence, and it might be assumed that the author possessed some authentic materials for the history of Varadêva's successor. But, unfortunately, his names agree in no way with those contained in our inscriptions of the seventh and eighth centuries A.D. Besides the immediate successors of Guṇakâmadêva; Bhôjadêva and Lakshmîkâmadêva, who, according to the *Vaṁśâvalî*, ought to belong to the eighth century, ruled according to the colophons of the MSS. two hundred years later, between 1015-1039 A.D.[31] Nay, what is more, the dates of the MSS. prove that the princes of the VIIth and VIIIth Dynasties, that of the Vaiś Ṭhâkurîs and the restored line of Aṁśuvarman, reigned from the middle of the eleventh to the beginning of the fourteenth centuries, and that the interval between Ananta or Ânandamalla, the last ruler of the VIIth dynasty and Jayasthitimalla the seventh king of the Xth dynasty is only seventy years. Hence it follows that the list given by the *Vaṁśâvalî* for the eighth, ninth, and tenth centuries is incomplete, and contains large gaps which have been concealed by antedating the reigns of the kings beginning with Bhôjadêva and Lakshmîkâmadêva by several centuries. With respect to the Karṇâṭaka dynasty of Nânyadêva which according to the *Vaṁśâvalî* conquered Nepâl in Śakasaṁvat 811, or 889 A.D., it is difficult to come to any definite conclusion. The genealogical list in the MS. No. 6 of the German Oriental Society[32] places Nânyadêva's accession to the throne in Śakasaṁvat 1019, or 1097 A.D. Our inscription No. 18 makes him the ancestor of Pratâpamalla, though the *Vaṁśâvalî* asserts that he drove the Mallas out of Nepâl. The names of his successors differ in all the documents which enumerate them. As regards the Xth or Âyôdhyâ dynasty the date of the first king Harisiṁhadêva is confirmed by the MS. of the German Oriental Society, where it is given as Śakasaṁvat 1245, or 1323-4 A.D., just as in the *Vaṁśâvalî*. But it is evident from the statements of the latter work itself, that some of its kings were contemporaneous with the Mallas of the tenth dynasty. Thus the last date of Śyâmasiṁha's reign—Nepâla

[30] Wright's *Nepâl*, p. 134.
[31] Bendall, *Catalogue of the Buddhist MSS. in the Cambridge Library*, p. xii.
[32] Pischel, *Catalog*, p. 8; Bendall, *loc. cit.*, p. xv.

Saṁvat 528, or 1408 A.D., falls in the times of Jayasthitimalla, whose earliest date in the MSS. is 1385, while the *Vaṁśâvalî* mentions an inscription of his dated Nepâla Saṁvat 512 or 1392 A.D. Even in the portion referring to the successors of Jayasthitimalla, where the author of the *Vaṁśâvalî* constantly quotes inscriptions, his work is not free from serious errors. More than once, *e.g.*, in the case of Jyôtimalla, the son of Jayasthitimalla (Inscr. No. 16), a reign has been omitted. In other cases, kings have been displaced, and sometimes there are palpable mistakes in the dates given.

These remarks will suffice to substantiate the correctness of the assertion made above, that the *Vaṁśâvalî* is not fit to be used as a whole, and that no single one of its several portions is free from the most serious errors. It is, therefore, impossible to adopt for the reconstruction of the earlier history of Nepâl the favourite expedient of historians who have to deal with untrustworthy chronicles and, while cutting down the duration of the several reigns to apparently reasonable lengths, to count backwards from the beginning of the Nepâlese era in 880, which has usually been considered as most safely established. For, however safe that date itself may be, it has been shown above that the author of the *Vaṁśâvalî* knew nothing regarding the events which occurred at the time when the era was established. A much firmer basis must be looked for, and this may be found in the reign of Aṁśuvarman, whose name occurs in the *Vaṁśâvalî*, the inscriptions, and Hiuen Thsang's *Mémoires*, while his date is fixed, though in different ways, by the two latter sources. In his account of Nepâl, Hiuen Thsang states that the reigning king belongs to the Lichchhavi family, and adds according to M. Stanislas Julien's translation, the following description of Aṁśuvarman, "Dans ces derniers temps, il y avait un roi appelé *Yang-chou-fa-mo* qui se distinguait par la solidité de son savoir et la sagacité de son esprit. Il avait composé lui-même un traité sur la connaissance des sons (*Śabdavidyâśâstra*); il estimait la science et respectait la vertu. Sa réputation s'était répandue en tous lieux."[33] Now it cannot be doubtful that the king referred to by Hiuen Thsang is the prince of this name whom the *Vaṁśâvalî* places in Kaliyuga 3000, or 101 B.C., and whose inscriptions are dated Saṁvat 34, 39 and 45 (?). For the *Vaṁśâvalî* and the inscriptions know of one Aṁśuvarman only. Moreover the account which he gives of himself in his inscription of Saṁvat 39 agrees fully with Hiuen Thsang's description. He asserts there[34] "that he destroyed his (*former*) false opinions by pondering day and night over the meaning of various *Śâstras*" and that "he considers the proper establishment of courts of justice his greatest pleasure." Again, while the *Vaṁśâvalî*[35] describes Aṁśuvarman as "very clever, dreadful, passionate, and always untired in pursuing the objects of human life," the undated inscription of Śivadêva (No. 5) praises "the great feudal baron Aṁśuvarman, as having destroyed the power of all (*the king's*) enemies through his heroic majesty, obtained by victories in numerous hand-to-hand fights" and as "possessing brilliant fame gained by the trouble of properly protecting (*the king's*) subjects." Finally the *Vaṁśâvalî* (Wright's *Nepal*, p. 134) correctly places the inscription of Vibhuvarman (No. 8) in the reign of Aṁśuvarman. As the date of Hiuen Thsang's travels in India is fixed beyond doubt, and as his visit to Northern India most probably falls in the year 637 A.D.,[36] it follows that Aṁśuvarman must have reigned in the first half of the seventh century of our era, and it must be noted that the characters of his inscriptions can belong to this period only. The author of the *Vaṁśâvalî* has, therefore, antedated his reign by more than seven hundred years. The causes of this error probably lie partly in the fact that Aṁśuvarman's inscriptions are dated 'Saṁvat' which term the compiler of the *Vaṁśâvalî* erroneously referred to the so-called Vikrama era of 57 B.C., and partly in the circumstance that the chronological system of the *Vaṁśâvalî*, which makes the earliest kings of Nepâl contem-

[33] Mr. Beal, who has kindly furnished me with his version of the passage, renders it as follows: "Lately there was a king called An-shu-fa-mo who was distinguised for his learning and ingenuity. He himself had composed a work on 'sounds' (*Śabdavidyâ*); he esteemed learning and respected virtue, and his reputation was spread everywhere." [G. B.]—See Beal's *Bud. Rec. of W. Countries*, vol. II, p. 81; conf. Julien, *Mém.* tome I, p. 408.

[34] Inscr. No. 7, ll. 1-3, *Ind. Ant.*, vol. IX, p. 170.

[35] The Parvatîya text runs as follows: *i râjâ vado chañchal bhayankar tâmasamûrti thulo purushârthî bhayâko thio.* Compare also Wright, *Nepâl*, p. 133.

[36] Cunningham, *Geography*, p. 565.

poraneous with the heroes of the *Mahâbhârata*, made a displacement of all dynasties, excepting the very latest, a matter of necessity.

But however this may be, the main point for us is to ascertain according to what era Aṁśuvarman really dated his edicts. Three different solutions of this question may be attempted. It may either be assumed that Aṁśuvarman established an era of his own, or that he used the era of Śrîharsha, which, according to Albîrûnî, began in 606 or 607 A.D. and was used in Northern India as late as the eleventh century,[37] or that he employed the so-called *Lôkakâla* in which the hundreds are left out. The last supposition may, however, be at once discarded, because we have in our series inscriptions of his successors, which, to judge from the characters, must be dated in the same era as his own, and go down as far the year 153. If Aṁśuvarman had used the *Lokakâla*, none of his successors would have used a higher figure than 99. It is not equally easy to choose between the two remaining possibilities. In favour of the first it might be urged that according to the account, given by Hiuen Thsang and in the *Vaṁśâvalî*, Aṁsuvarman was a powerful ruler who possessed extraordinary ability and achieved great fame by his conquests as well as by his literary attainments. It is well known that to establish a new era is a wish dear to the heart of ambitious Indian princes and that, to the great detriment of Indian chronology, only too many have succeeded in effecting it. On the other hand, there are important objections against this supposition. For it appears from the inscriptions that, however great and powerful a king Aṁśuvarman may have become eventually, he was originally nothing but a Sâmanta or feudatory of the king of Nepâl, who in all probability really governed the country, but in the name of his over-lord. This is the position which he held according to the undated inscription of Śivadêva (No. 5). In his own inscription of Saṁvat 34 (No. 6) he, too, assumes no higher title than *mahâsâmanta*, 'the great feudal baron.' Vibhuvarman (No. 8) calls him 'the illustrious' (*Śrî*) Aṁśuvarman, and the same ambiguous epithet is used in the inscription of 39 (No. 7). It is only in Jishṇugupta's inscription of Saṁvat 48 (No. 9) that he receives the title *mahârâjâdhirâja*, 'great king of kings.' These facts alone are fatal to the supposition that the dates of the inscriptions Nos. 6-15 refer to an era established by Aṁśuvarman. For it is an indisputable axiom that nobody but an anointed king can initiate a Saṁvat of his own. As Aṁśuvarman was only a Sâmanta in the year 34 of the era in which he dates, the latter cannot begin with his *abhishêka* or accession to the throne. Of late some other facts have come to light which also clearly disprove the supposition that the dates of our last ten inscriptions belong to a special Nepâlese era, but show that it is one used generally in Northern India during the seventh and eighth centuries. In our inscription No. 15, Jayadêva, who dates in Saṁvat 153, states that his mother Vatsadêvî was the daughter of a Maukhari prince or chief, Bhôgavarman,[38] and the granddaughter of 'great Âdityasêna, the illustrious lord of Magadha.' Âdityasêna of Magadha has been long known from the Aphsar inscription, which contains the names of the later Guptas. Quite recently General Cunningham has published two more documents mentioning him,—the Shâpur inscription, which records the dedication of a statue of Sûrya,[39] and the Deo-Bârnak inscription which contains a grant of land, made to the Vâruṇavâsi-bhaṭṭâraka.[40]

[37] Reinaud, *Fragments Arabes et Persans*, p. 139. Albîrûnî states that he found in a Kaśmîrian almanac the era of Śrîharsha placed 664 years after that of Vikramâditya. This expression may mean either that it began in 606 or in 607 A.D. If the almanac stated that the Saṁvat of Śrîsharsha began 664 years after the *abhishêka* of Vikrama, the beginning of the era would fall in 606, because the year 1 of the Śrîharsha era would have to be deducted from 664 as well as 56½. If, on the other hand, the almanac stated that the *abhishêka* of Śrîharsha took place in Vikrama 664, the completion of the first year of the Vikrama era would fall in 608, and its beginning in 607. What Albîrûnî really means, can be settled only by astronomical calculations, in case a number of dates with the days of the week, or a statement regarding an eclipse are found. The circumstance that the Kaśmîrian almanac contained the initial point of the Śrîharsha era indicates that it was used in Kaśmîr. For even in our days the *Pañchângas* usually contain something regarding the various eras used in the districts where they are written, as well as sometimes historical information regarding its ancient dynasties.

[38] See note by Dr. Burgess in Beal's *Bud. Rec. of W. Countries*, vol. II, p. 81, and *Ind. Ant.*, vol. X, p. 193, note.

[39] *Arch. Rep.*, vol. XV, Plate xi.

[40] *Arch. Rep.*, vol. XVI, pp. 73-76, and Plate xxiv.

The former is clearly dated during the reign of Âdityasênadêva, in Saṁvat 88.[41] The distance between this date and that of his great-grandson, Jayadêva, is 65 years, or not much less than the duration of three Indian generations, which, as already stated, amounts to 78 years. Under these circumstances it is not in the least doubtful that the great-grandfather and great-grandson used the same era,[42] and it follows further that this era was not confined to Nepâl, but generally current in North-Eastern India. If that is the case, neither is it doubtful that the era used by Aṁśuvarman and the other later Nepâl inscriptions, Nos. 9-15, is that of Śrîharsha which begins in 606-7 A.D. No other known Indian era can possibly meet the requirements of the case; and it is not difficult to show how this particular era found its way into Nepâl. Though Albîrûnî, when speaking of the Śrîharsha era, merely says that it is used in Northern India, and adds no information regarding its founder, it is certain that this personage can be nobody else but the hero of Bâṇabhaṭṭa's *Śrîharshacharita*, whom his protégé, Hiuen Thsang, calls Harshavardhana or Śîlâditya. From Bâṇa's and Hiuen Thsang's accounts, as well as from the admissions made in the inscriptions of his valiant and unconquered foe, the Chalukya Satyâśraya-Pulikêśi, it appears that this prince united the whole of Northern and Western and Eastern India under his sceptre during the greater part of the first half of the seventh century. In the North-East he was acknowledged as lord paramount as far as Kâmarûpa or Asâm, the king of which province conducted Hiuen Thsang to Śrîharsha's court, and attended his great religious gathering. As Śrîharsha's empire included all the districts south of Nepâl, he must merely for that reason have exercised a great influence on the political circumstances of the valley, and it would not be astonishing if its princes had adopted his era, merely because he was a powerful neighbour. But it would seem that they had still more pressing reasons for adopting this course, as Śrîharsha, in all probability, invaded and conquered their country. General Cunningham (*Arch. Reports*, vol. I, p. 280), states distinctly that this was the case. In the published historical documents a direct confirmation of this assertion is not traceable. But there are some indications contained in statements of the *Vaṁśâvalî* which make it very probable. First, the *Vaṁśâvalî* informs us that just before Aṁśuvarman's accession to the throne Vikramâditya came to Nepâl and established his era there.[43] The name of the king and the particular era intended by the author are certainly quite wrong; but it is very probable that real facts, the conquest of the country by an Indian king about Aṁśuvarman's time, and the adoption of his era by the humbled princes of Nepâl, form the historical substratum of the erroneous account in the *Vaṁśâvalî*, and that the latter has thus kept a reminiscence of Śrîharsha's invasion and of its result, the adoption of his era. A much stronger argument is furnished by another piece of information, preserved in the *Vaṁśâvalî*, the existence of Vaiś Râjputs in Nepâl. According to the *Vaṁśâvalî* the kings of the VIIth dynasty belonged to this class, which had long been settled on the hill of Navâkoṭ. Now Hiuen Thsang tells us that the race or caste to which Śrîharsha himself belonged was called Feï-she[44] and General Cunningham has shown[45] that this caste must have been that of the Vaiśa or Bais Râjputs who, even at the present day, are found in nearly the whole of Southern Oudh, and claim to have ruled over the districts between Dehli and Allahâbâd. As it is an almost universal rule with Indian princes that on the occasion of conquests they grant a portion of the land to their clansmen, it happens very frequently that centuries later, when the government has passed into other hands, descendants of the grant-holders still remain in possession, and that their

[41] General Cunningham, *Arch. Rep.*, vol. XV, p. 12, and vol. XVI, pp. 79-80, reads it Saṁvat 55. But according to all analogies in other ancient inscriptions the figure used can only be equivalent to 8. If the reading 55 were right, it would not affect the deductions as to the era.

[42] This conclusion would be further confirmed, if General Cunningham's statement that the Deo-Bârnak grant, which was issued by a great-grandson of Âdityasêna, is dated Saṁvat 152, could be substantiated.

[43] Wright, p. 131.

[44] St. Julien, *Mémoires*, tome I, p. 247; Beal, *Records*, vol. I, p. 209 and note.

[45] *Geography*, pp. 377-8. The arguments given there will fully convince anybody acquainted with India, that Śrîharsha cannot have been a merchant or Vaiśya. The marriage of his sister Râjyaśrî with Grahavarman, the Maukhari, which occurred before Śrîharsha became powerful, would have been impossible if he had been a low-born Vaiśya.

existence is the sole remaining vestige of the former conquest. Thus the fact that in later times Vaiśa Râjputs were found on the Navâkoṭ hill, in all probability indicates that Nepâl once was in the power of a Vaiśa king, who can have been nobody else but Śrîharsha. If thus the subjection of Nepâl to this prince may be considered certain, the use of his era by Aṁśuvarman and his successors, is almost a matter of course.

Strong as these arguments in favour of the Śrîharsha era are, there is yet a point in Hiuen Thsang's account of Nepâl which requires to be cleared up, before the above conclusion can be accepted without reserve. Hiuen Thsang tells us, as stated above, that the reigning king of Nepâl belongs to the Lichchhavi race, and that 'in these latter times there *was* a king called Aṁśuvarman,' &c. This can only mean that in Hiuen Thsang's times Aṁśuvarman was dead. As Hiuen Thsang's visit to North-Eastern India fell about the year 637 A.D., or Śrîharshasaṁvat 30-31, his assertion clashes with the date of our inscriptions which, if referred to the Śrîharsha era, show that Aṁśuvarman was certainly alive after Śrîharsha-Saṁvat 40, or 646-7 A.D.[46] This disagreement would be very serious, if Hiuen Thsang really did visit Nepâl, as M. Stanislas Julien's translation represents him to have done. The latter point is, however, doubtful, because the Chinese expressions, referring to the march, may be understood either as describing Hiuen Thsang's route or the way in general, and because the life of Hiuen Thsang says nothing about his having visited Vṛiji (Fo-li-shi) and Nepâl.[47] Hence M. Vivien de Saint-Martin, *Mémoires*, tome II, p. 365, thinks it 'plus que probable' that the pilgrim passed at once from Śvetapura in Vaiśâli across the Ganges into Magadha. Mr. Beal in his new translation[48] so far agrees with this view that he declares Hiuen Thsang's visit to Nepâl to be incredible. He says in the note cited, 'But the pilgrim does not appear to have gone into Nepâl. He went to the capital of the Vṛijis and there speaks from report.' If this supposition, as seems most probable, is correct, the contradiction between Hiuen Thsang's words and the dates of the inscriptions admits of an explanation. It becomes probable that either account, rendered to him, of the peculiar political condition of Nepâl, was inaccurate, or that he himself misunderstood it. During the times of Aṁśuvarman and of his successor Jishṇugupta (it may be even somewhat later) a double government existed in the valley. Lichchhavi kings reigned side by side with Aṁśuvarman himself and his successors. Such a complex government might well puzzle a stranger, and he might easily fall into the error of supposing that one of the kings named to him ruled before the other. This may be safely accepted as the true solution of the difficulty raised by the wording of Hiuen Thsang's note regarding Aṁśuvarman, and it may be considered certain that our inscriptions Nos. 6-15 range between 640-1 and 759-60 A.D.

Before we proceed to utilise further the result of the preceding discussion, it will be advisable to subject the parts which reveal the existence of a double government during a part of the seventh century to a little closer examination. In our inscription No. 5 the Lichchhavi king Śivadêva says of his 'great feudal baron' Aṁśuvarman that he has destroyed the power of all (*his master's*) enemies 'by the majesty of his valour' and 'that his brilliant fame, gained by the trouble of properly protecting the people, pervades the universe.' These hyperbolical expressions indicate not only that Aṁśuvarman held a high position as commander-in-chief and prime minister, but that his power and influence at last nearly equalled that of his master. In Saṁvat 34 (No. 6) Aṁśuvarman's title remains the same. But he dates from a residence of his own, Kailâsakûṭa[49] and couches his edict in a language which is usually employed by kings only. In fact, except by his title, he gives no sign that he lives under a lord paramount. The same state of things is indicated by

[46] As the second figure of the date of No. 8 is uncertain, it will be advisable to take the certain sign 40 alone into consideration. If the date of No. 8 is really Saṁvat 45, A.D. 651-2 A.D. Aṁśuvarman must have died between that year and the first date of Jishṇugupta, Saṁvat 48, or 654-5 A.D.

[47] See *Vie de Hiouen Thsang*, p. 136.

[48] *Beal, Bud. Rec.*, vol. I, p. 81, note 103. I owe the communication of the page before the issue of the work to the kindness of Mr. Beal.—G. B.

[49] A reminiscence of the fact that Aṁśuvarman built for himself a residence of his own, is contained in the remark of the *Vaṁśâvalî*, which asserts that he transferred the seat of government to Madhyalakhu.

his inscription of Saṁvat 39 (No. 7), by which he assigns land without reference to a superior power. The ambiguous epithet *Śrî* 'the illustrious' leaves it doubtful, if he had then assumed the title *mahârâja*. But it is plain that he did so at some period or other of his career from the inscription No. 9, where he is described by Jishṇugupta, as *mahârâjâdhirâja*, as well as from the statements of Hiuen Thsang and of the *Vaṁśâvali*. Jishṇugupta certainly was Aṁśuvarman's immediate successor, and belonged to his family, being either his son or some other near relative. This follows from the closeness of his first date, Saṁvat 48 (No. 9) to that of Vibhuvarman's inscription (No. 8) which, if it is not Saṁvat 45, at least is more than 40. There is no room for another reign between them and, if the *yuvarâja* or heir-apparent—Udayadêva,[50] who is mentioned as *Dûtaka* or deputy in No. 7, did not belong to the Lichchhavi dynasty, it is probable that he never came to the throne. That Jishṇugupta really belonged to Aṁśuvarman's line is shown by the fact that he dates his edicts from the Kailâsakûṭa, the residence of Aṁśuvarman, and by his mentioning in two inscriptions a Lichchhavi king Dhruvadêva as his suzerain, who resided at Mânagṛiha, the ancient palace or fort[51] of the Lichchhavis. These points, as well as the circumstance that Inscr. No. 11 is dated in the victorious and prosperous reign of Jishṇugupta, show further that during his time Nepâl possessed a double government. The same fact is further attested by Jayadêva's inscription No. 15, which enumerates an uninterrupted line of thirty-five generations of Lichchhavi kings. But the first inscription of Jayadêva's father Śivadêva II, dated Saṁvat 119, contains a significant fact which bears on the question, how long Aṁśuvarman's descendants continued to hold their position, for he dates his grant from the palace Kailâsakûṭa where Aṁśuvarman and Jishṇugupta held their court. The explanation of these points appears to be as follows:—Aṁśuvarman at first was a servant of Śivadêva I, and gradually managed to get into his hands the whole of the royal power. He also assumed or received from the king the title *mahârâja*. But, like Jang Bahâdur in modern times, he allowed his old master, and perhaps the successor of the latter, to retain nominally the position of an independent ruler. After his death which, as already stated, must have occurred some time after Śrîharsha-Saṁvat 40 and before 48, or about the end of the fifth decade of the seventh century, Jishṇugupta, possibly his son or, at all events, a near relative, inherited his position. The country continued to possess a double government. But perhaps the Lichchhavis possessed a little more power than during Aṁśuvarman's life-time. Such an inference is warranted by the double heading of Jishṇugupta's two inscriptions. Afterwards, some time between Śrîharsha-Saṁvat 48 and 119, or 654 and 725 A.D., the old royal race regained possession of the whole country, and even made the former palace of Aṁśuvarman's family their residence. How this change came about is not clear from the inscriptions. But there is no doubt that Aṁśuvarman was not, as the *Vaṁśavalî* asserts, the father of a long line of kings, but merely the founder of an ephemeral dynasty of co-regents. It is even doubtful if among the kings of the Ṭhâkurî line, given in the *Vaṁśâvalî*, any real descendants of Aṁśuvarman occur. The two names Narêndradêva (No. 7) and Jayadêva (No. 12) which do occur in the inscriptions, belong, according to the evidence of the latter, to the Lichchhavi or Sûryavaṁśî family, not to the Ṭhâkurî or Râjput family of Aṁśuvarman. It would be useless to enter on any speculations regarding the number and names of the latter. But through our inscription No. 15 we are placed in a somewhat better position with respect to the Lichchhavi family. It enables us to give with a careful utilisation of all the hints furnished by the other inscriptions, and in the *Vaṁśâvalî*, a general outline of this dynasty, to determine the era in which the first five inscriptions are dated, and to assign approximate dates to all the undoubtedly historical kings.

The first part of the genealogical portion of the inscription No. 15 is clearly mythical, as most of the names mentioned have been taken from the Purâṇic *Vaṁśas*; but it nevertheless renders

[50] It seems more likely that Udayadêva was a Lichchhavi, a descendant of Śivadêva, because the name occurs more than once among the Lichchhavis.

[51] See Inscr., 1-5, which are dated from Mânagriha.

a valuable service by the statement that Lichchhavi was a descendant of Sûrya. Hence it is perfectly certain that the Lichchhavi dynasty of the inscriptions is identical with the Sûryavaṁśî dynasty of the *Vaṁśâvalî*. Lichchhavi, however, the founder of the family, his descendants down to Supushpa of Pushpapura (*i.e.* Pâṭaliputra) and his twenty-three unnamed successors have most likely no claim to be regarded as historical personages, or, even if some of them were real kings, they at least do not belong to the Lichchhavis of Nepâl. The prominent manner in which the next king 'conquering Jayadêva' is mentioned, makes it probable that he is the conqueror of Nepâl, and the head of this branch of the race. To this conclusion points also the fact that the *Vaṁśâvalî* names as the third prince of the Sûryavaṁśa—Jayavarman, who, since the epithets *dêva* and *varman* are often used synonymously, may be identified with Jayadêva. It seems not unlikely that the author of the *Vaṁśâvalî*, in order to lengthen the line of kings, may have placed two names before the real founder of the dynasty. After Jayadêva the inscription skips eleven kings and then comes to Vṛishadêva. The *Vaṁśâvalî*, on the other hand, gives fourteen names between Jayavarman and Vṛishadêvavarman and shows by this close agreement that, if the length of the reigns is left out of account, it must be based on documents very similar to inscription No. 15. The names of the next six kings—Śaṅkaradêva, Dharmadêva, Mânadêva, Mahîdêva, Vasantadêva and Udayadêva are identical in the inscription and in the *Vaṁśâvalî*. Moreover, our inscription No. 1 (vs. 1-7) confirms the sequence of the group, beginning with Vṛishadêva and ending with Mânadêva, and adds the name of Mânadêva's mother, Râjyavatî. The same document and inscription No. 2 gives us the dates 386 and 413 of an unnamed era for Mânadêva. Finally, inscription No. 4, which is dated in Saṁvat 435, belongs to a king called Vasantasêna. The close resemblance of this name to that of Vasantadêva, the grandson of Mânadêva, and the small interval of twenty-two years between the last date of Mânadêva and that of Vasantasêna which is just sufficient for one short reign (Mahîdêva's), permit us to assume with some confidence that Vasantasêna and Vasantadêva are the same person. If we proceed further, the genealogical portion of inscription No. 15 omits the names of 13 kings and winds up with Narêndradêva, Śivadêva and Jayadêva. Inscriptions No. 5, and Nos. 9-10 furnish us, however, with two names, those of a Śivadêva, the contemporary of Aṁśuvarman, and of a Dhruvadêva, the contemporary of Jishṇugupta, while the *Vaṁśâvalî* gives seven more names and then passes to the Ṭhâkurî line of Aṁśuvarman, in which the names of Narêndradêva and Jayadêva have been erroneously incorporated as those of the seventh and twelfth princes.

In order to settle the chronology of the Lichchhavi dynasty more accurately, and especially in order to determine the era in which Mânadêva and Vasantadêva-Vasantasêna date, the first step to be taken is to fix the position of Śivadêva I, and Dhruvadêva in the group of the thirteen kings, left unnamed in the inscription No. 15. This may be done in the following manner:—Our inscription No. 12, the first which belongs to Śivadêva II, the father of Jayadêva II, is dated Śrîharsha-Saṁvat 119 or 725-6 A.D. The second, No. 13, in which his name occurs, was incised in Śrîharsha-Saṁvat 143 or 749-50, and No. 14, which has lost the king's name, but most probably belongs to Śivadêva II. as the heir apparent is Vijayadêva, a vicarious name for Jayadêva, bears the date Śrîharsha-Saṁvat 145 or 751-2 A.D. As the interval between the first and the third inscription amounts to twenty-six years, it is only reasonable to assume that the date 725-6 A.D. falls in the beginning of his reign. His accession to the throne may therefore be placed about 720 A.D. or Śrîharsha-Saṁvat 114. If we allow for the reign of his father Narêndradêva the average duration of a generation, the beginning of the latter falls in 695-6 or Śrîharsha-Saṁvat 89. Our inscriptions Nos. 9, 10 name the Lichchhavi Dhruvadêva as king of Nepâl, and the former is dated in Śrîharsha-Saṁvat 48 or 654-5 A.D. Hence it follows that Dhruvadêva is one of the

thirteen unnamed princes of No. 15 and, as the interval between the inscription and the probable date of the accession of Narêndradêva is about 44 years, it is evident that at the utmost two of the unnamed princes can be allocated to this period. Dhruvadêva thus obtains the eleventh place among the thirteen. Going further back, we have the inscription No. 5, in which Śivadêva I declares that Aṁśuvarman is the administrator of his kingdom, and has rendered important services in war. Though it is not dated, it is yet indisputable, that Śivadêva I preceded Dhruvadêva, because Aṁśuvarman's inscriptions range from Śrîharsha-Saṁvat 34-45 (?) or from 640-1 A.D. to at least 650. It remains, however, somewhat doubtful if the two kings followed each other immediately, or if one reign lies between them. Though the possibility of the former supposition cannot be denied, the latter is yet more probable. As Hiuen Thsang's remarks, which are based on information collected in 637-646 A.D., undoubtedly indicate, Aṁśuvarman's career must have been a long one, and his great deeds, through which he rose to a royal or quasi-royal position, must have been performed a considerable time before the time when Hiuen Thsang first visited Northern India, and before the time when he issued his edicts. Moreover, Śivadêva's inscription (No. 5) evidently falls in the period before Aṁśuvarman's power was fully developed. It will, therefore, be advisable not only to place this document before Śrîharsha-Saṁvat 34, but to assume that it was incised a good many, say ten to fifteen, years earlier. Under these circumstances there is room for one short reign between Śivadêva I and Dhruvadêva, and we may allot to the former the ninth place among the thirteen unnamed princes of the genealogical list in inscription No. 15. If we now turn to the question, to which era the dates of Mânadêva and Vasantasêna-Vasantadêva belong, it might be contended that this must be the Śakasaṁvat of 78-9 A.D., because the use of this era is known to have prevailed very generally, particularly in the south and west of India, already during the earlier centuries of our era. On this supposition Mânadêva's two dates, Saṁvat 386 and 413, would be equivalent to 464-5 and 491-2 A.D. and Vasantasêna-Vasantadêva's date Saṁvat 435 to 513-4. We have seen above that the reign of Śivadêva II probably began about 720 A.D. The interval between him and Vasantasêna would therefore be 207 years, or if we put (what perhaps is preferable), instead of 720, the date of his first inscription, 725 A.D., 212 years. According to our inscription No. 15, fifteen kings ruled between Vasantadêva and Śivadêva, the father of Jayadêva, and we have seen above that the date Saṁvat 435 falls into the beginning of Vasantasêna's reign. Thus we obtain the result that 16 kings reigned together only 207-213 years, or that a reign lasted on an average 13 years and a quarter. This proportion is not much altered if we take instead of the interval between Vasantasêna and Śivadêva the most distant dates known, that of Mânadêva's first inscription and that of Jayadêva's. In that case we have to deduct from Śrîharsha-Saṁvat 153 or 759-60 A.D. the value of Saṁvat 386 according to the Śaka era or 464-5 *plus* the number of the five or six years of Jayadêva's reign which may be supposed to have elapsed in 759-60. As Mânadêva's first date no doubt fell in the beginning of his reign, the remainder, 290, has to be distributed among 19 kings (Mânadêva, Mahîdêva, Vasantadêva, Udayadadêva, 13 unnamed princes, Narêndradêva and Śivadêva). The result is a little more than fifteen years and a quarter for each reign. Neither the former figure nor the second are sufficiently large. For the lists both of the *Vaṁśâvalî* and of inscription No. 15 refer to *generations* of kings, not to the reigns of *collaterals*. The *Vaṁśâvalî* states throughout that each of the enumerated Sûryavaṁśî kings was the son of his predecessor. In the inscription No. 15, the same statement is appended to the kings of the group beginning with Vṛishadêva, except in the case of the last, Udayadêva, whose relationship to Vasantadêva is left doubtful. The thirteen unnamed princes are again stated to be his lineal descendants.[52] With respect to the last

[52] Vs. 11. "After him (Vasantadêva) followed thirteen sprung from the lord of the earth, called Udayadêva,"—*asyântarepy udayadêva iti kshitîśâj jâtâs trayodaśa.*

group, Narêndradêva's descent is not clearly described, but the last two kings are said to be his lineal descendants. Thus it appears that, even if we allow two breaks in the lineal descent to have occurred, by far the greater number of reigns represent generations. Assuming now that the account of the inscription No. 15 is more trustworthy than that of the *Vaṁśâvalî*, we have yet to cram seventeen generations and the reigns of two kings who may have been collaterals into 290 years. It will be evident to everybody who has paid attention to the calculation of the average lengths of generations in the Indian dynasties that this is impossible. The lowest figures required for seventeen generations is 350 years, as the average in no known case sinks below 21 years; mostly it varies between 24 and 27 for a generation. Under these circumstances, it is not doubtful that the attempt to refer Mânadêva's and Vasantasêna's dates to the Śaka era must be abandoned, and that we have to look for them to an era which begins earlier. If that is the case, there is only one known era, the so-called Vikramasaṁvat of 57 B.C. which will suit. Referred to the Vikrama era, Mânadêva's dates are equivalent to 329 and 356 A.D. and the interval between his first inscription and Jayadêva's No. 15 amounts to 430 years, which sum being distributed among nineteen kings gives twenty-two years and about three-quarters for each. Similarly the interval between Vasantasêna's date, which now represents 378 A.D., and the first inscription of Śivadêva II, 725 A.D., amounts to 347, and the average for each of the sixteen intervening reigns is a little more than 21 years. These figures are perfectly acceptable, especially if it is borne in mind that Udayadêva and Narêndradêva probably were not lineal descendants of their predecessors. The palæographical evidence likewise confirms this arrangement. The characters of Mânadêva's inscriptions fully resemble those of the Gupta inscriptions, especially of Skandagupta's pillar-edicts. As it is now pretty certain that the Gupta era begins about the end of the second century A.D., probably as Sir E. Bayley maintained, in 190 A.D., this prince lived in the fourth century[53]; exactly during the time when Mânadêva ruled. This result will perhaps appear suspicious to those who consider the Vikrama era with distrust, and take it to be an invention of the sixth century A.D. But, though it is perfectly true that hitherto no early inscriptions, which are clearly dated in the Vikrama era, have been found, the proof that it is not a genuine era, has, by no means, been furnished. It seems, therefore, safer to assume that we have in the Nepâlese inscriptions to deal with a known era, than to take our refuge in the only other possible supposition that the Lichchhavi kings reckoned according to a peculiar hitherto unknown era. If that were the case, it would, of course, be impossible to fix Mânadêva's and Vasantasêna's dates with any accuracy.

The only reign which now remains to be determined is that of Jayadêva I, whom we identified above with Jayavarman, the third Sûryavaṁśî king of the *Vaṁśâvalî*. According to inscription No. 15, eleven unnamed kings reigned between him and Vṛishadêva. If we add the reigns of the latter and of his son and grandson, Śaṅkaradêva and Dharmadêva, his accession to the throne is separated from Mânadêva, 329 A.D. by fifteen reigns. Supposing that these kings, as the *Vaṁśâvalî* (which, however, has three more) asserts of all the Lichchhavis, followed each other in the direct line of descent, we might allot to them about 330 years (15 × 22). The beginning of Jayadêva's reign, and with it probably the conquest of Nepâl by the Lichchhavis, would thus fall about the commencement of the Christian era.

The results of this discussion are shown in the accompanying table, which exhibits also once more the lists of the Sûryavaṁśîs according to the *Vaṁśâvalî*. A comparison of its contents with the results gained from the inscriptions will show how very closely the two resemble each other, especially in the earlier portion. It is, therefore, evident that the author of the *Vaṁśâvalî* must have had historical documents to go on. Hence it becomes not improbable that the greater part of the names which he gives may be correct. This is all the information deducible from our inscriptions for the earlier history of Nepâl. The results which Nos. 17-23 furnish

[53] His dates fall between Guptasaṁvat 137—149.

have been worked out so carefully by Mr. C. Bendall, in the Historical Introduction to his *Catalogue of the Buddhist MSS. from Nepal, preserved at Cambridge* (p. viii—xvii) that it is unnecessary to go once more over the same ground.

TABLE OF THE LICHCHHAVI KINGS OF NEPÂL.

Inscriptions.	*Vaṁśâvalî.*	
1. Jayadêva [I, about the year 1 A.D.] Insc. No. 15.	1. Bhûmivarman.	
2. }	2. Chandravarman,	81 years.
3. }	3. Jayavarman,	82 years.
4. }	4. Harshavarman,	61 years.
5. }	5. Sarvavarman,	78 years.
6. }	6. Pṛithvîvarman,	76 years.
7. } Names omitted in Inscription No. 15.	7. Jyêshṭhavarman,	75 years.
8. }	8. Harivarman,	76 years.
9. }	9. Kubêravarman,	88 years.
10. }	10. Siddhivarman,	61 years.
11. }	11. Haridattavarman,	81 years.
12. }	12. Vasudattavarman,	63 years.
	13. Pativarman,[54]	53 years.
	14. Śivavṛiddhivarman,	54 years.
	15. Vasantavarman,	61 years.
	16. Śivavarman,[54]	62 years.
	17. Rudradêvavarman,[54]	66 years.
13. Vṛishadêva [cir. 260 A.D.] (Ins. 1 & 15).	18. Vṛishadêvavarman,	61 years.
14. Śaṅkaradêva, son of 13 [cir. 285 A.D.] (Ins. 1 & 15).	19. Śaṅkaradêva,	65 years.
15. Dharmadêva, son of 14, married to Râjyavatî, [cir. 305 A.D]. (Ins. 1 & 15).	20. Dharmadêva,	59 years.
16. Mânadêva, son of 15, Saṁvat 386-413, or 329-356 A.D. (Ins. 1-3; 15).	21. Mânadêva,	49 years.
17. Mahîdêva, son of 16 [cir. 360 A.D.]	22. Mahîdêva,	51 years.
18, Vasantadêva or Vasantasêna, son of 17, Saṁvat 435, or 378 A.D. (Ins. 4 & 15).	23. Vasantadêva, crowned in Kali 2800, or 301 B.C.	36 years.
19. Udayadêva [cir. 400 A.D.] (Ins. 15).	24. Udayadêvavarman,	35 years.
20. }	25. Mânadêvavarman,	35 years.
21. }	26. Guṇakâmadêvavarman,	30 years.
22. }	27. Śivadêvavarman,	51 years.
23. } Lineal descendants of 19; names omitted	28. Narêndradêvavarman,	42 years.
24. } in Insc. 15.	29. Bhîmadêvavarman,	36 years.
25. }	30. Vishṇudêvavarman,	47 years.
26. }	31. Viśvadêvavarman,	51 years.
27. }		
28. Śivadêva [I, cir. 610 A.D.] (In. 5, omitted in In. 15.		
Co-regent, Aṁśuvarman, first Sâmanta, then Mahârâjâ, (Śrîharsha) Saṁvat 34, 39, 45 (?), or 640-1—651-2 A.D. [Ins. 6-8]	Aṁśuvarman (founder of the Ṭhâkurî dynasty, Kali 3,000 or 101 B.C.)	
29. Name omitted in In. 15.		
30. Dhruvadêva (Śrîharsha)-saṁvat) 48 or 654-55 A.D. (In. 9; omitted in Ins. 15).		
Co-regent, Jishṇugupta (Śrîharsha)-saṁvat 46, or 654-5 A.D. [Ins. 9-10].		
31. } Names omitted in In. 15, Co-regents,		
32. } Jishṇugupta and perhaps Vishṇugupta, mentioned as heir-apparent in Ins. 9.		

[54] As the *Vaṁśâvalî* has three princes more between Jayadêva-Jayavarman and Vṛishadêva than In. 15, three names have probably to be eliminated. One of these is probably Pativarman, whose name is suspicious, another either Śivavarman or Rudradêva, whose names are synonymous; the third is doubtful.

33. Narêndradêva [cir. 690 A.D.] (In. 15).

34. Śivadêva II. son of 33, married to Vatsadêvî, daughter of the Maukhari[55] Bhogavarman, and daughter's daughter of Âdityasêna of Magadha;[56] (Śrîharsha)-samvat 119-145 or 725-6—751-2 A.D. (Ins. 12-14; 15).

35. Jayadêva II. Parachakrakâma son of No. 34, married to Râjyamatî, daughter of Śrîharshadêva, king of Gauḍa, Oḍra, Kaliṅga and Kosala, descendant of Bhagadatta[57]; (Śrîharsha)-samvat 153, or 759-60 A.D. (In. 15).

Mentioned as the 7th Ṭhâkurî prince.

Mentioned as the 12th prince of the Ṭhâkurî line.

[55] The earliest kings of this little known dynasty are—Yajñavarman, Śârdûlavarman, and Ânantavarman. Three of their inscriptions, written in characters a little later than those of the Guptas, and hence probably belonging to the 5th century, are found near Gayâ. The most important of these documents, two of which have been badly edited by Prinsep, *Jour. As. Soc., Bengal*, vol. VI, pp. 647 and 677, runs according to my version, which has been made from the original, as follows:—

भूपानां मौखरीणां कुलमतनुगुणोऽलंचकारात्मजात्या
श्रीशार्दूलस्य योऽभूज्जनहृदयहरोनन्तवर्म्मा सुपुत्रः[।]
कृष्णस्याकृष्णकीर्त्तिः प्रवरगिरिगुहासंश्रितं बिम्बमेतत्
मूर्त्ते लोके यशः स्वं रचितमिव मुदाचीकरत्कान्तिमत्सः[॥]
कालः शत्रुमहीभुजां प्रणयिणामिच्छाफलः पादपो
दीपः क्षात्रकुलस्य नैकसमरव्यापारशोभावतः[।]
कान्ताचित्तहरः स्मरप्रतिसमः पाता बभूव क्षितेः
श्रीशार्दूल इति प्रतिष्ठितयशाः सामन्तचूडामणिः[॥]
उत्पक्षान्तविलोहितोरुतरलस्पष्टेष्टतारां रुषा
श्रीशार्दूलनृपः करोति विषमां यत्र स्वदृष्टिं रिपौ [।]
तत्राकर्णविकृष्टशार्ङ्गशरधिव्यस्तश्शरोन्तावहः
तत्पुत्रस्य पतत्यनन्तसुखदस्यानन्तवर्म्मश्रुतेः [॥]

Another group of later Maukhari kings is known from the Asîrgarh seal (*Jour. Roy. As. Soc.*, vol. III, p. 37 where, however, amongst other mistakes, the wor Maukhari is misread Honvari). They are:—

1. Harivarman, married to Jayasvâminî; their son
2. Âdityavarman, married to Harshaguptâ; their s
3. Îśvaravarman, married to Upaguptâ; their son
4. Îśânavarman, married to Lakshmîvatî (?); th son
5. Śarvarman, Maukhari.

Among these kings, Îśânavarman (misread Śântiv man) is mentioned as the foe of Dâmodaragupta in t Aphsar inscription, where also one Susthitavarm occurs as the enemy of Mahâsenagupta. Śarvavarma name is found in the Deo-Bârnak inscription (Cunnin ham, *Reports*, vol. XVI, p. 73). The same inscripti names after Śarvavarman, the illustrious Avantivarma who may be identified with Avantivarman, the Maukha whose son Grahavarman, according to the *Śrîharsh charita*, married Râjyaśrî, the sister of Śrîharsh Harshavardhana. Possibly our Bhôgavarman wa relative of the last prince. A king of this race, w probably much older than all those enumerated abo Kshêtravarman, the Maukhari, is also mentioned the *Śrîharshacharita* (*Jour. Bo. Br. As. Soc.*, vol. p. 48). Compare also General Cunningham's *Rema on the Maukhari Dynasty*, *Arch. Reports*, vol. XV, p. 1 and vol. XVI, pp. 78-81.

[56] See above, p. 420.

[57] Bhagadatta and Śrîharshadêva probably belon the dynasty of Prâgjyôtisha, to which Harshavardha contemporary Kumârarâja also belonged.

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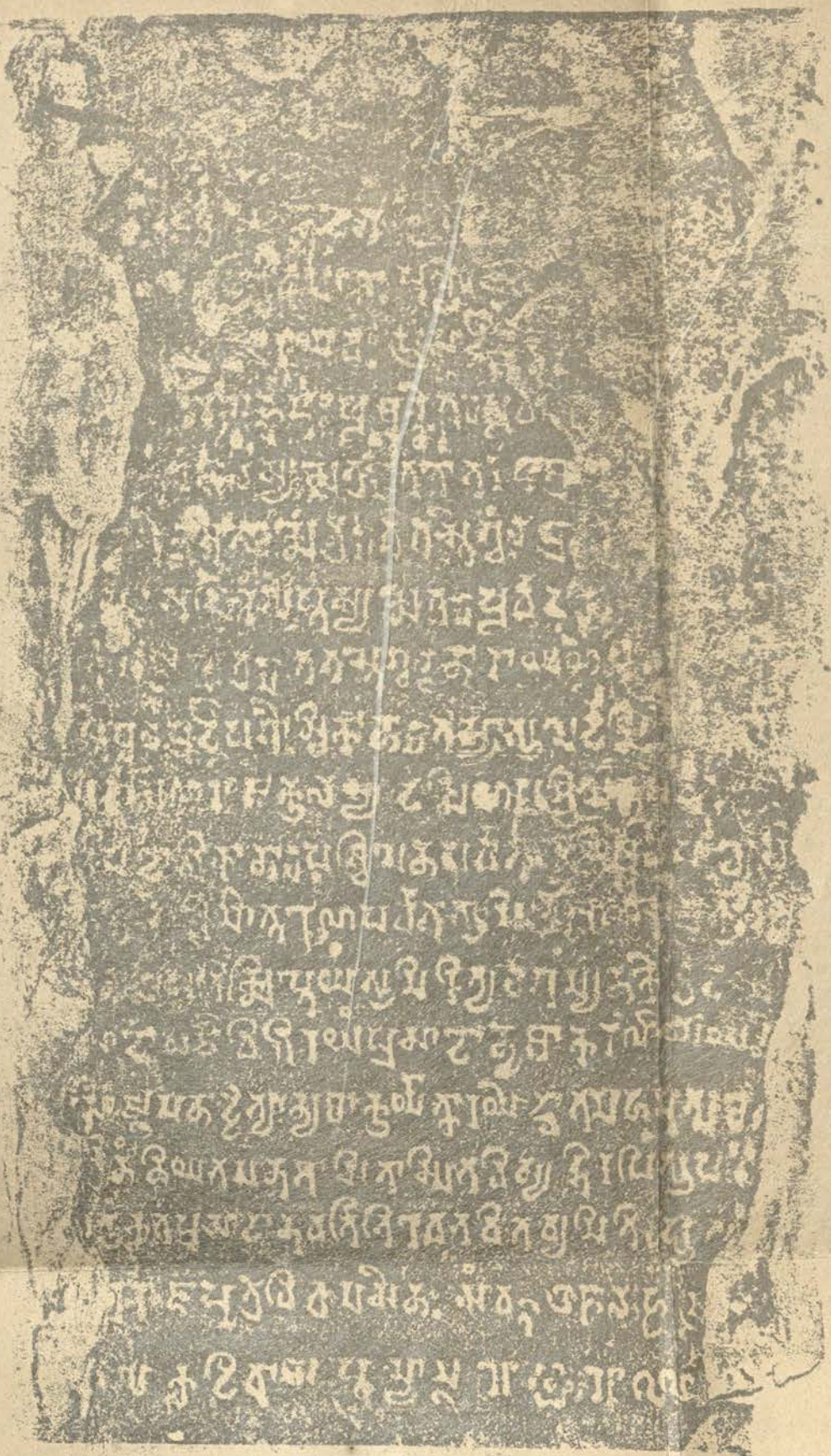
BHAGWANLAL INDRAJI, DEL. ET LITH.



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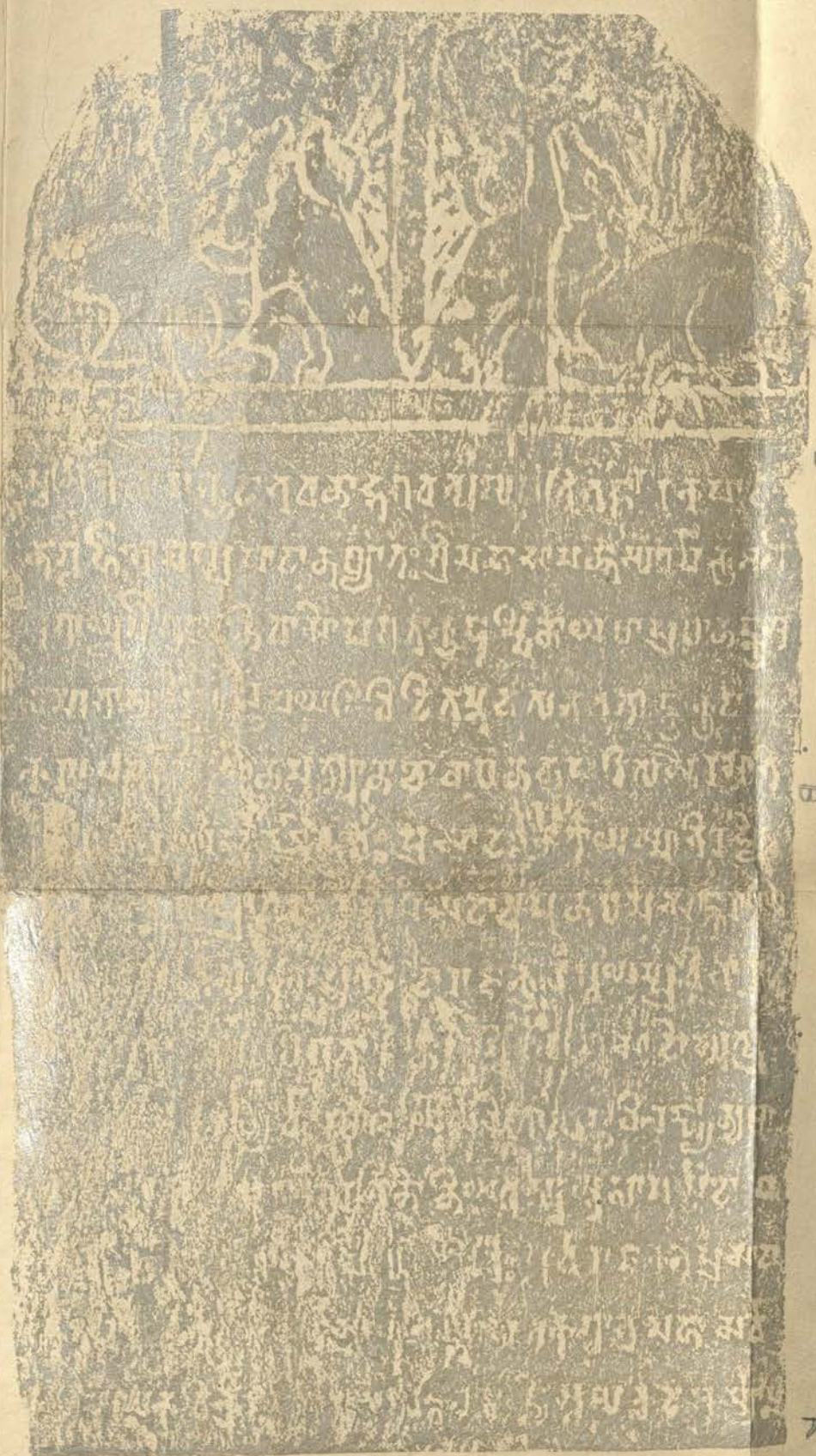
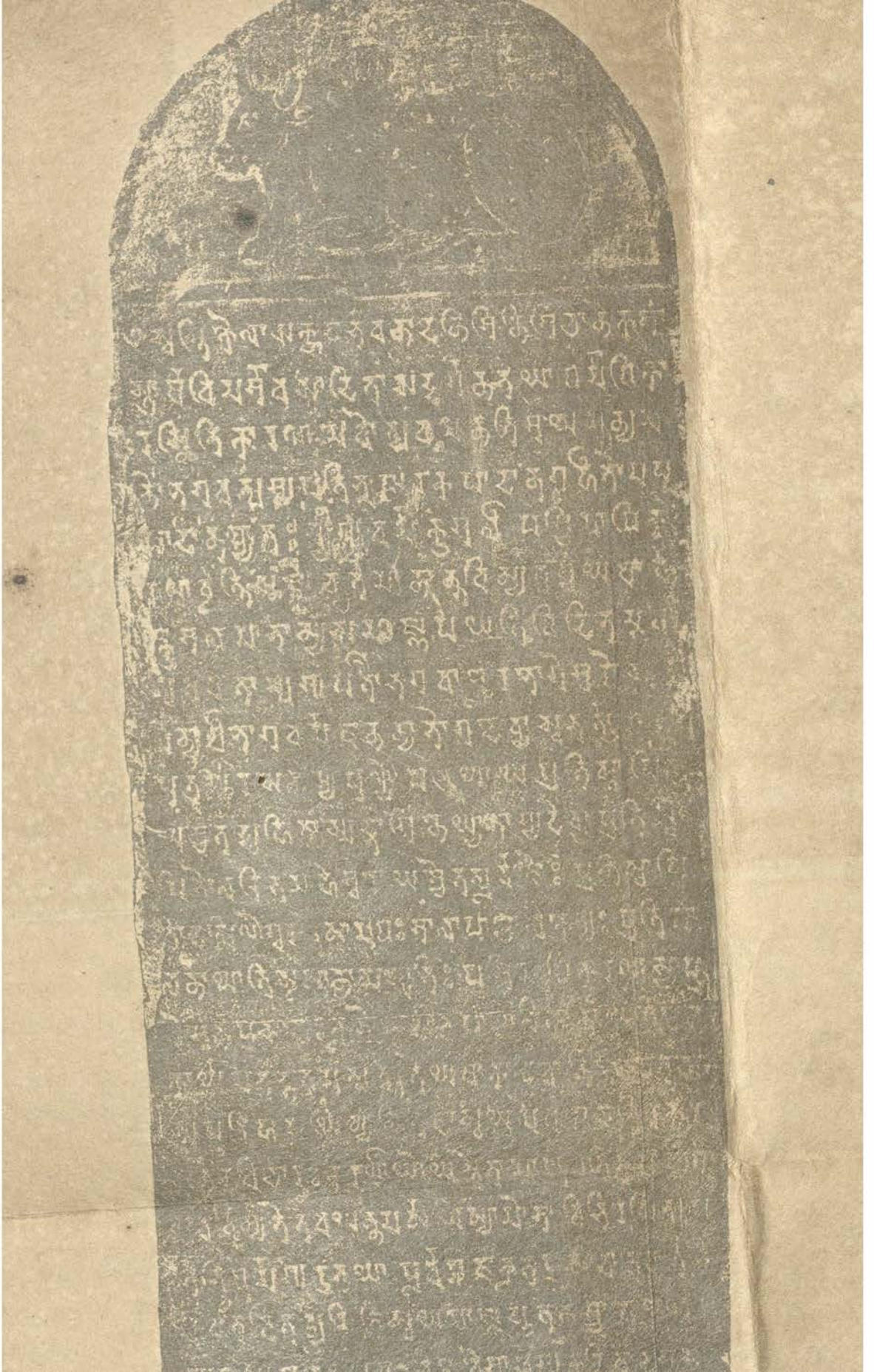
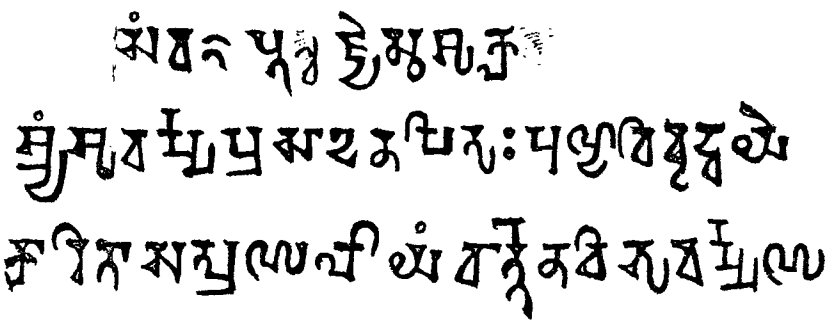
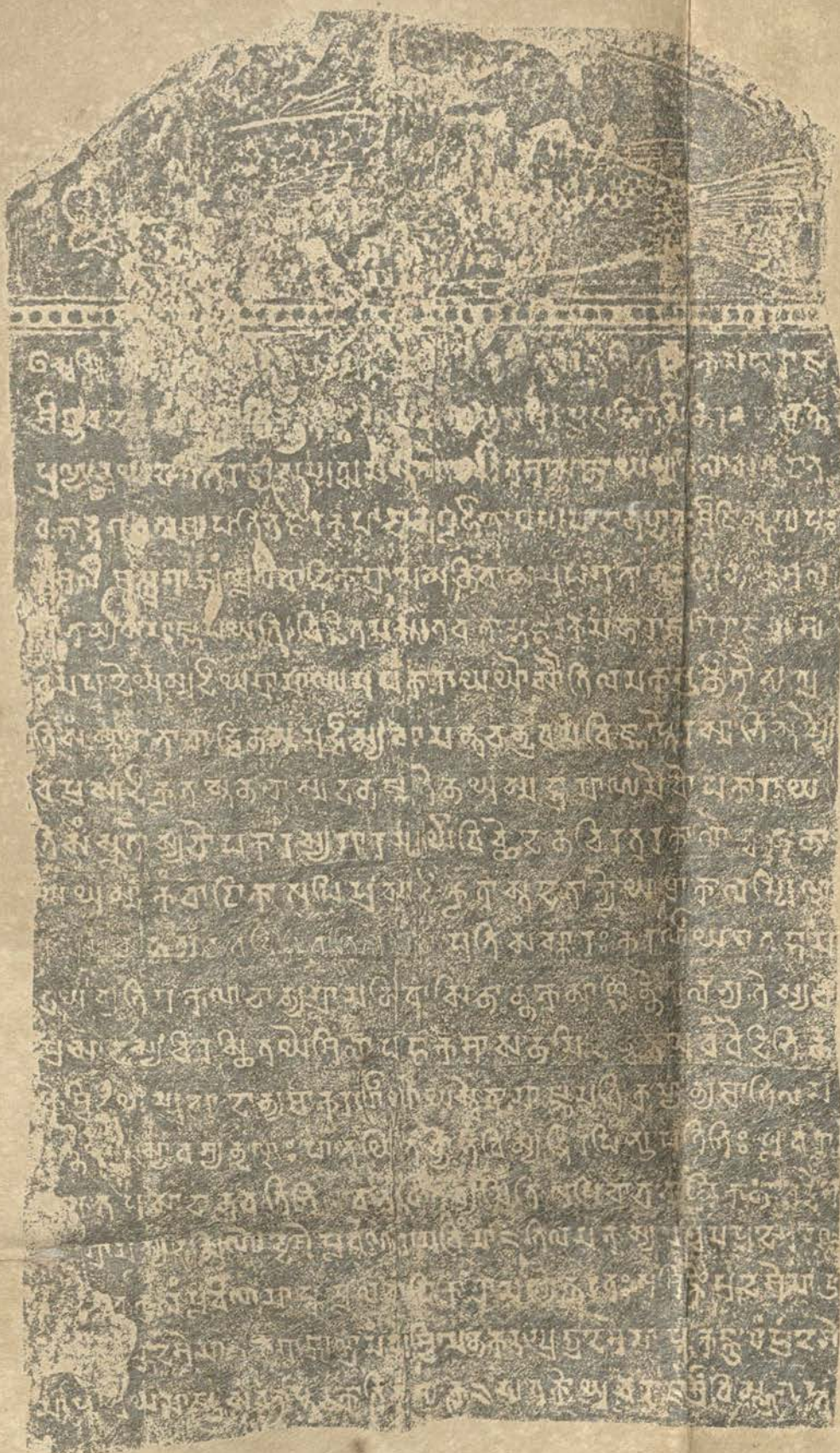




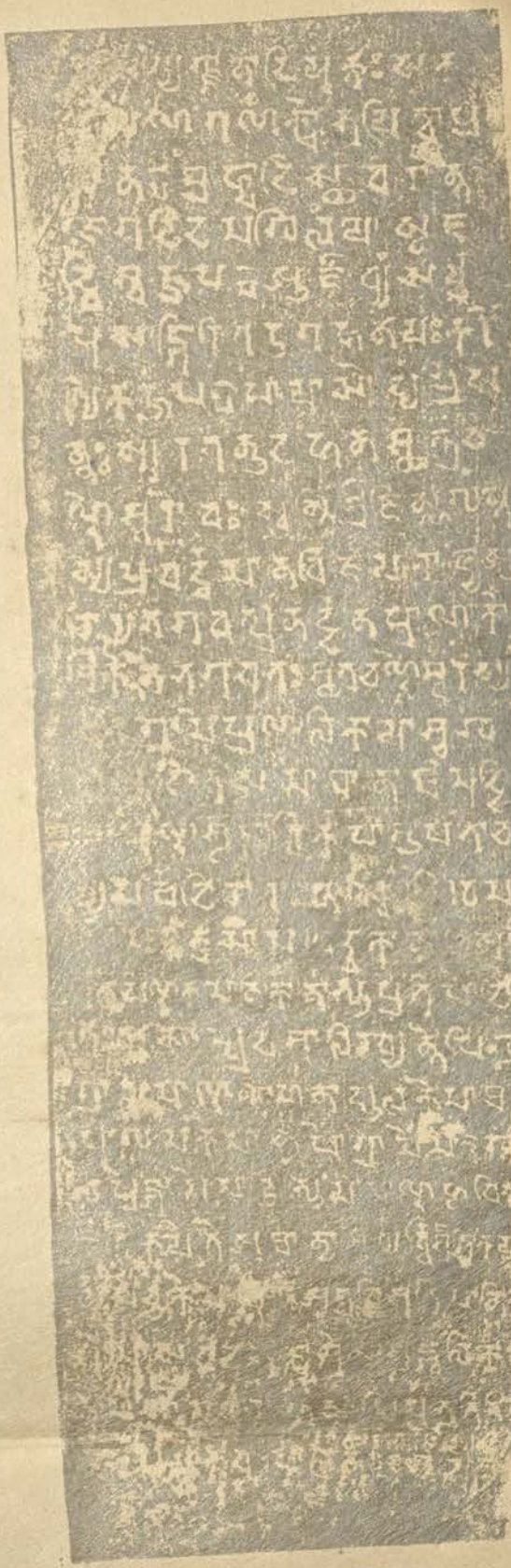
No. 8, INSCRIPTION OF ANSUVARMAN, DATED SAMVAT 45.



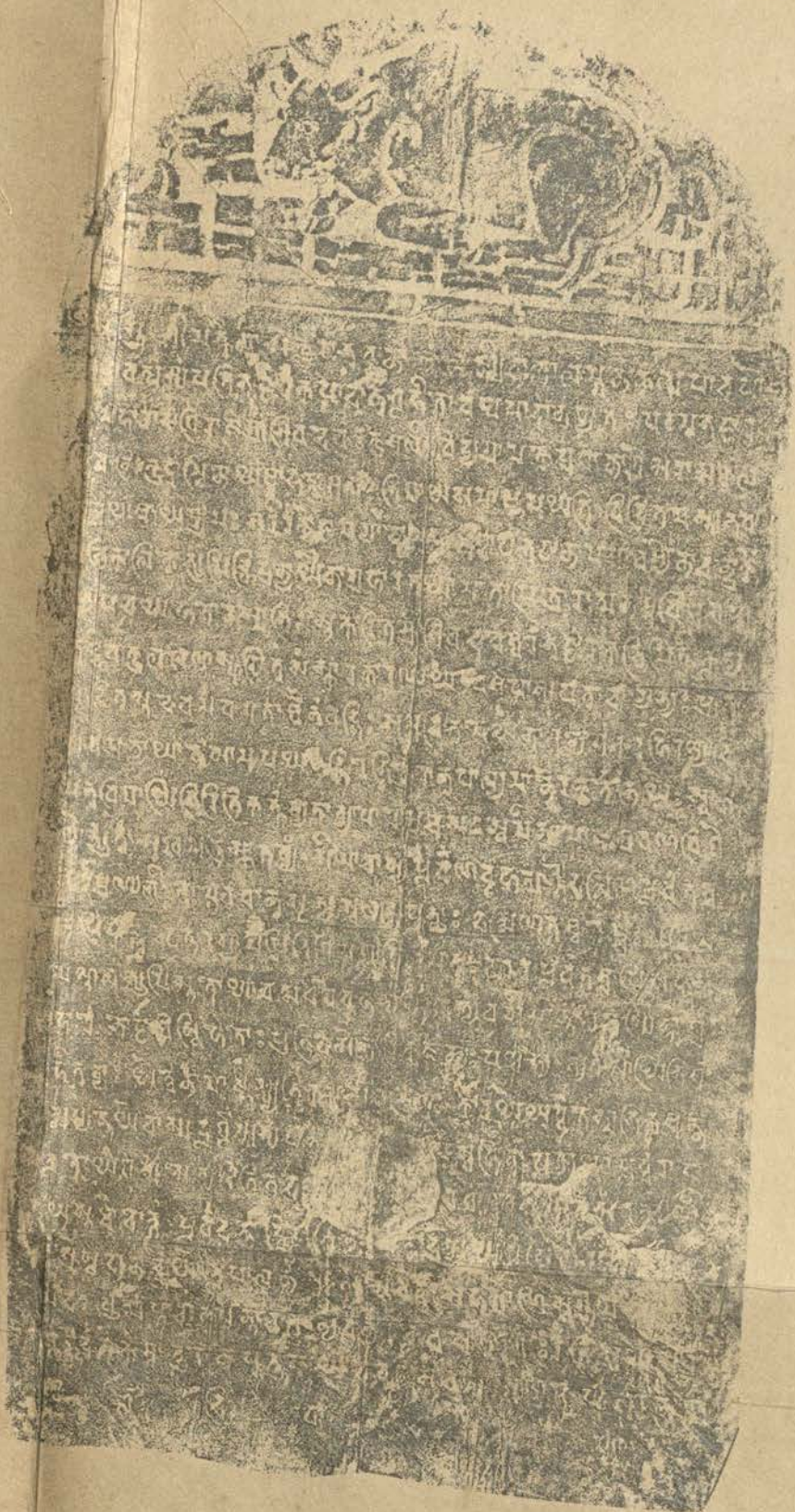
No. 9. RUBBING OF INSCRIPTION OF JISHNUGUPTA, DATED SAMVAT 48.



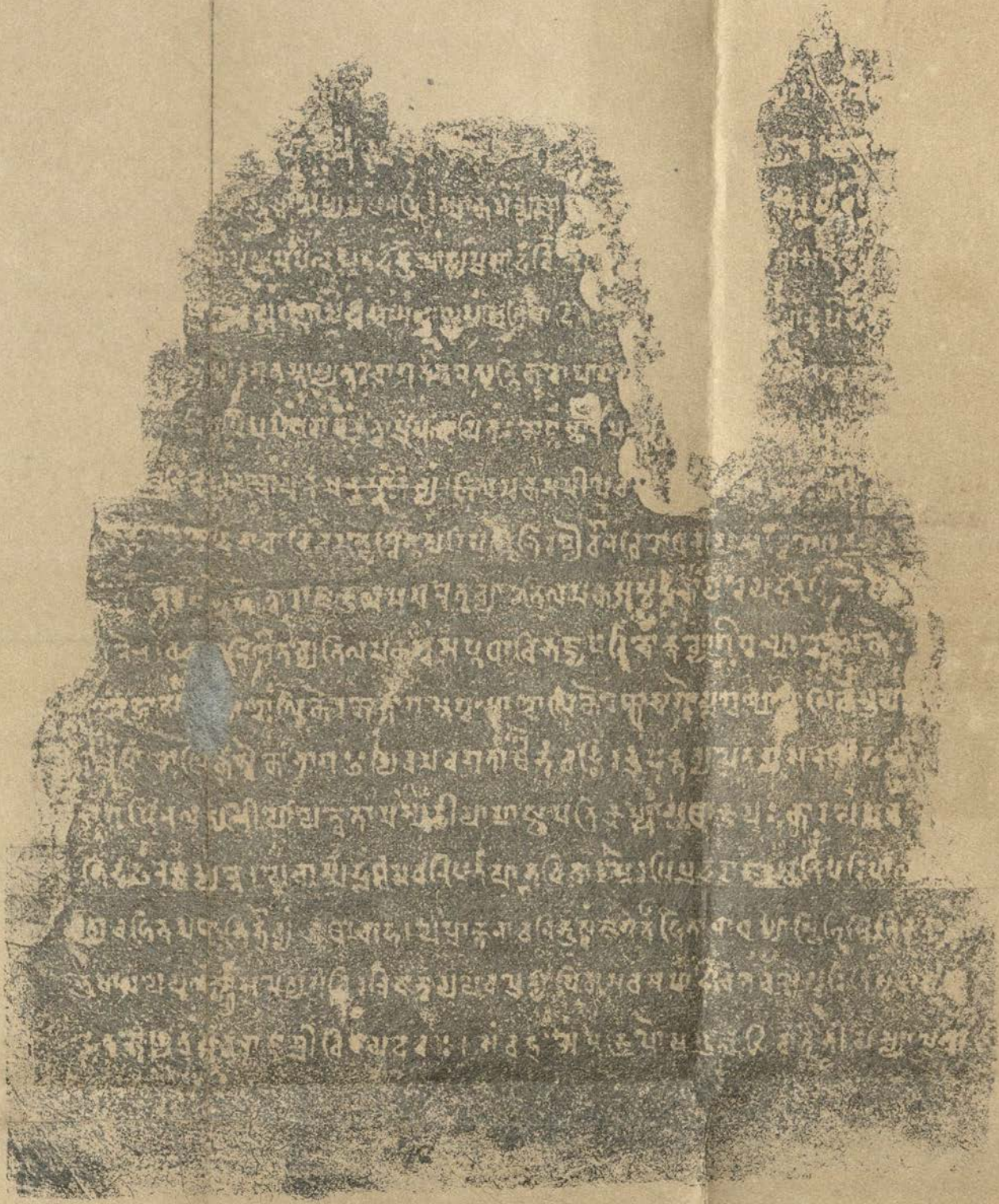
W. GRIGGS PHOTO-LITH. PECKHAM.



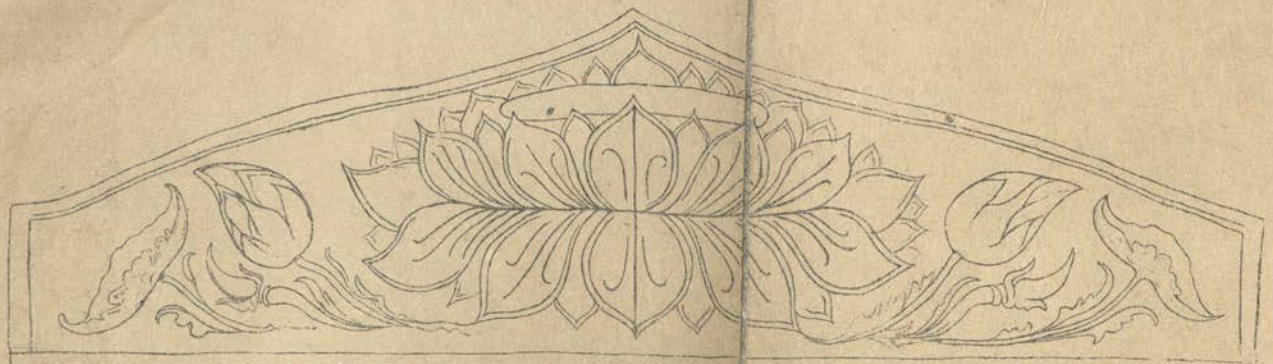
No 12. RUBBING OF INSCRIPTION OF SIVADEVA, DATED SAMVAT 119



No. 14 INSCRIPTION DATED SAMVAT 145.



W. GRIGGS PHOTO-LITH PECKHAM.



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